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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL  
DEPARTMENT

FOR THE YEAR 1938



BANGALORE:

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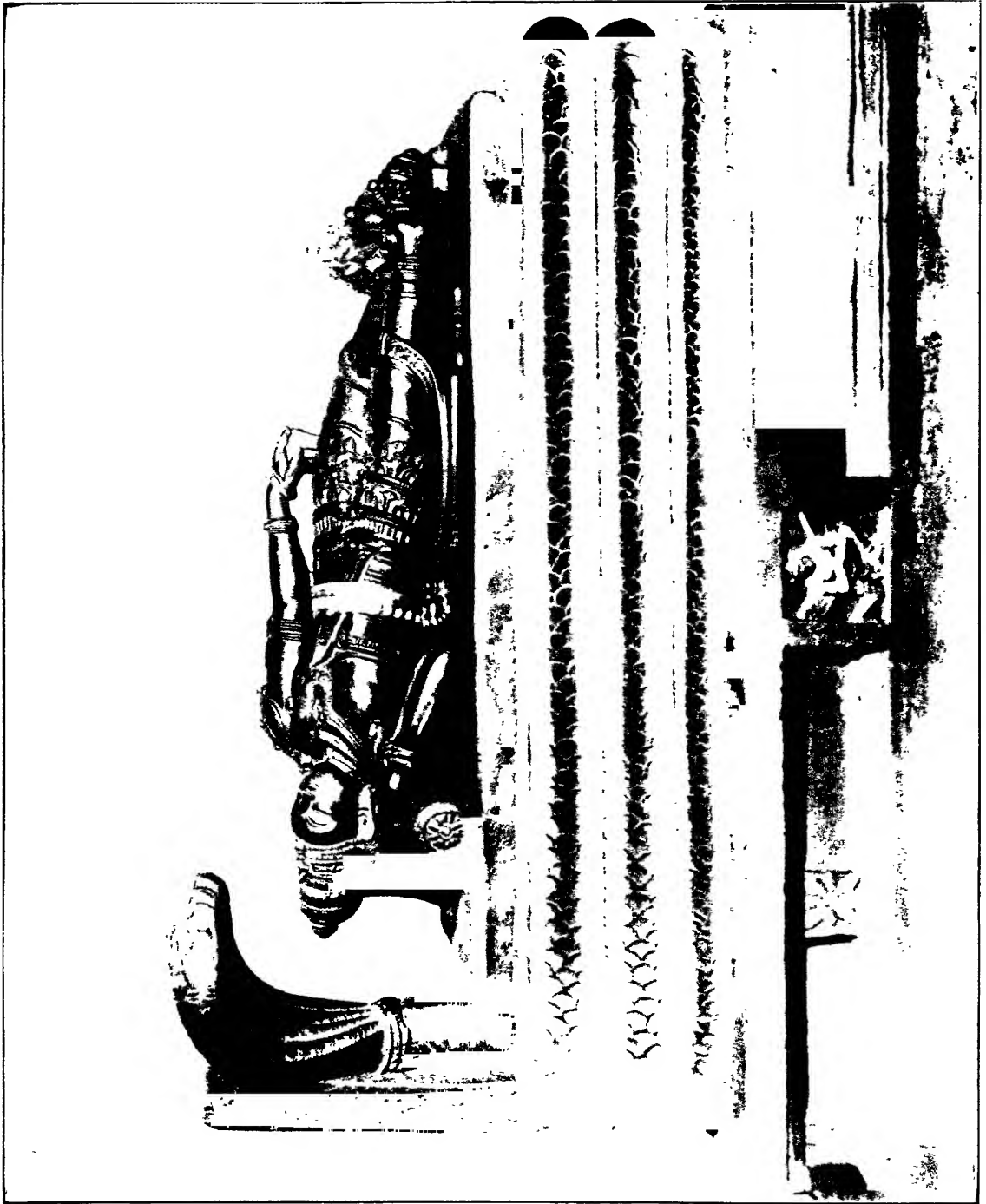
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RANGANATHA, RANGANATHA TEMPLE, SIVASAMUDRAM (p. 38).  
*Mysore Archaeological Survey.*]

# ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1938.

## PART I—ADMINISTRATIVE.

**Staff.** Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be the Director of Archaeology in addition to his professorial duties at the University and there was no change in the staff.

**Tours.** The Director toured in the taluks of Pāvagaḍa, Madhugiri, Koratagere, Kuṇigal, Maddūr, Yeḷandūr, T.-Narsipur, Maḷavaḷḷi and Kāṅkāṇhaḷḷi for the purpose of collecting inscriptions and information about architecture and also for inspecting the monuments for conservation purposes. The Assistant to the Director toured in parts of Shimoga, Hassan and Mysore Districts for copying inscriptions.

**Exploration.** Among the ancient sites and monuments studied, were those at Pāvagaḍa, Niḍugal, Miḍigēśi, Koratagere, Huli-yūrdurga, Mēkēdāt Kabbāḷdurga and also those at Yeḷandūr, Agara, Mūgūr, T.-Narsipur, Tirumakūḍlu, Ālagōḍu, Māliṅgi, Talkāḍ, Śivasamudram, Mārehaḷḷi, Maḷavaḷḷi, Kāṅkāṇhaḷḷi and Moḷagālu. Among the discoveries were a number of Chōḷa and Hoysaḷa monuments constructed in the Draviḍian style, one of the earliest of them being the Janārdana Temple at Māliṅgi, which is a Viṣṇu temple that was managed by a Śrī-Vaiṣṇava board of trustees before the days of Śrī Rāmānujāchārya. A number of fine images were also discovered and the links between the Chōḷa and the Hoysaḷa schools of architecture were noted. A special study was made of a number of forts.

**Conservation.** Considerable attention was paid to the conservation of monuments. The renovation work in the temples of Bēlūr and Haḷebīḍ progressed very greatly with the co-operation of the Department of Public Works and the Bēlūr and Haḷebīḍ Temples' Renovation Committee. At the suggestion of several Jain bodies who expressed their anxiety about the safety of the Gōmaṭa statue at Śravanabelagōḷa, the Director of Archaeology studied the image with the kind co-operation of the Deputy Commissioner, Hassan District, the Executive Engineer, Hassan Division,



the Director of Geology and the University Professor of Botany. Enquiries were set on foot as to the measures to be taken to prevent decay. Government appointed a committee to revise the rules for classifying the ancient monuments, with the Director as convenor, and the Muzrai Commissioner and the Chief Engineer of Mysore as members.

The total number of inscriptions and old documents copied during the year is nearly 120 in addition to the writing on the walls of the top floor of the Jagan Mohan Palace connected with the wall paintings. One of the important finds is a copper plate grant of the Gaṅga king Avināṭa which bears witness to the close relationship between the Pallava and the Gaṅga dynasties. The Assistant Mr. R. Rama Rao has, as usual, edited the bulk of the inscriptions with the Director's guidance and the help of the Pandits.

### **Epigraphy.**

### **Wall paintings.**

A detailed study was made of the paintings on the walls of the top floor of the Jagan Mohan Palace at Mysore and many interesting historical points and portraits useful for a study of Mysore in the 19th century were noted.

### **Museum.**

One copper plate grant of the Gaṅga king Avināṭa and 81 new coins were acquired for the Museum and an interesting collection of punch-marked and other coins received from two private collectors in the Dharwar District was studied. The Director who is a member of the Government Museum Committee commenced the re-arrangement of the Archaeology and Ethnology sections with the assistance of the the Curator of the Museum.

### **Publications.**

The Annual Report for 1936 and the Guide books for Seringapatam and Bēlūr were published, while the Report for 1937 and the Guide for Halebīd and the additional matter required to complete the Mysore Supplement of the Epigraphia Carnatica were sent to the press.

About eighty new publications were acquired for the library (*vide* Appendix D).

### **Library.**

The receipts and expenditure of the department under budget heads amounted to Rs. 15,652-2-3 and Rs. 15,652-2-3, respectively (*vide* Appendix E).

### **Finances.**

A sum of Rs. 241-6-0 was realised by the sale of the departmental publications and photographs during the year.

The success of the work of the department was rendered possible by the sincere co-operation of the office staff.

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## PART II--STUDY OF ANCIENT MONUMENTS.

## TUMKUR DISTRICT.

## PAVAGADA.

(Pl. II, 1).

A note on the Hill Fort at Pāvagaḍa has appeared in the Mysore Archaeological Report for 1918 (pp. 8-9). The steps leading up the hill

**Points of Interest on the Hill.** are constructed corresponding to the concave part of the hill and between the two projections on the south-east.

The following objects are noticeable on the way up. The serial numbers below correspond to those given in the accompanying sketch map (Pl. II, 2).

1. Īśvara temple.
2. Hill fort gate No. 1.--This is made of irregularly hewn boulders cemented with mortar and provided with a parapet wall having numerous musket holes. Some of the round bastions have cannon platforms, which might be the structures of the days of Hyder and Tipu who improved the old Hindu wall. The gate has the sun, the moon and other usual Hindu carvings.
3. Guard house and powder magazine.
4. Hindu fort gate--No. 2.
5. Hindu fort gate No. 3.
6. Hindu fort gate--No. 4.
7. Just behind the above is a boulder on which a colossal Āṇḍjanēya is carved in relief in the striking attitude treading over the fallen figure of Akshaya-kumāra. In front of the image and to its left a monkey is eating fruit. The bricks of the battlements measure 10" × 7" × 2".
8. Guard room with disappeared roof.
9. Inscription--Pāvagaḍa 97 (Supplement).
10. Hindu fort gate No. 5
11. Hindu fort gate No. 6
12. Hindu fort gate No. 7
13. Hindu fort gate No. 8
14. Maṇṭapa--formerly used as Taluk Kacheri
15. Kalyāṇi pond
16. Magazine and guard room
17. Tuppada kaṇaja--A very fine view is obtained of Niḍugal on the west and of Kāmandurga on the north.

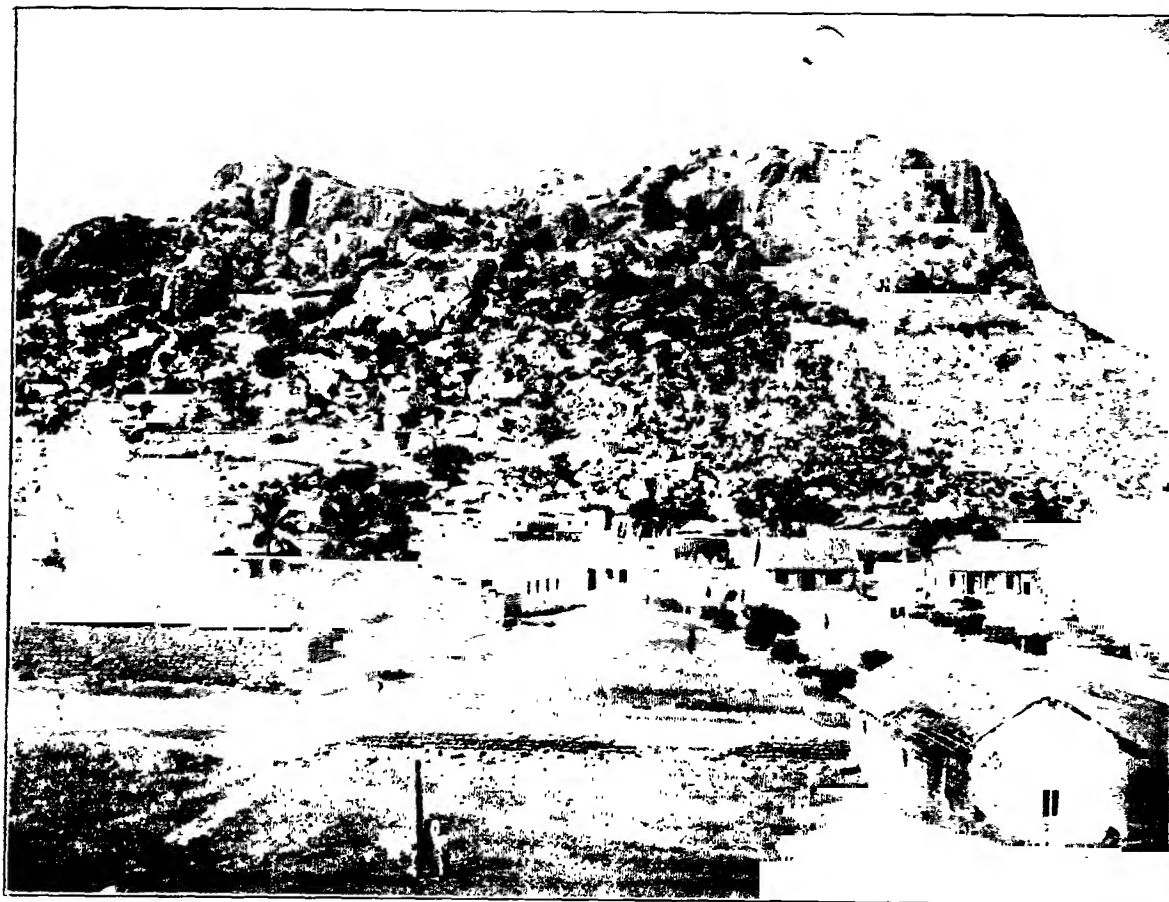
18. Nāga stones
19. Nāgara done
20. Hindu fort gate No. 9 (without mortar and stone work).
21. A disappeared temple with a pair of elephants—rudely carved of granite stone.
22. Two guard houses
23. Bastion with a gun—bore,  $4\frac{1}{2}$ " in diameter
24. Done with a guard room
25. Akkaṇṇana done. It is said that it never goes dry.
26. Maṇṭapa and done
27. Powder magazine
28. Masjid. The site appears to be that of an old temple.
29. Temple gateway
30. Store room
31. Thieves' Drop—a precipice facing due North  $30^{\circ}$  E with a guard room on the north.
32. Three granaries and a small gate leading to Bhīmana done. Near the fort an inscription stone which is said to have been imbedded in the rock has been removed.
33. Bhīmana done
34. Powder magazine built by Tipu. Its roof is built on low rocks and the roof is vaulted.
35. Sultan Battery. This is a roundish battery built on the highest part of the hill which has been converted into a platform about 100 feet in diameter. It has a high flagstaff with a small stepped pond to its south-west and a small guard room at each of the four points of the compass. The battery has accommodation for fourteen pieces of cannon and the terrace is well paved with stones. This commands a good view of the country around.
36. & 37. To the south-west of the above on a lesser eminence of the hill and further south-west on a still lower peak are two other smaller batteries.

### NIDUGAL.

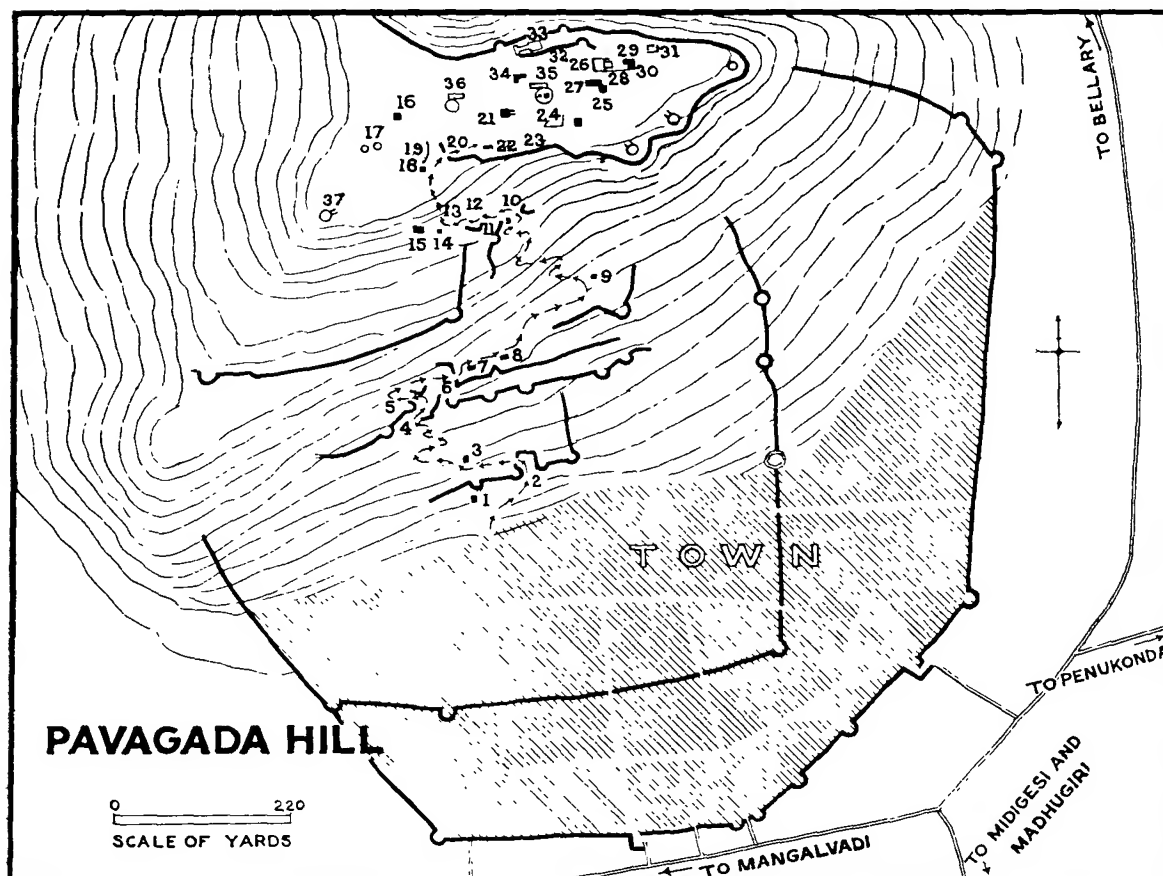
(Pl. III, 1).

The fort on the hill at Niḍugal was last visited in 1918 and an account of it was published in the Annual report of this department for that year. Here a sketch map is published and the points of interest are described. The numbers refer to those given in the map (Pl. IV, 1).

1. Sāravādēśvara temple.— This temple faces east and is said to have been built by the chief Hoṭṭaṇṇa Nāyaka III of the Harati dynasty, in memory of Sāravād



1. HILL AND TOWN, PAVAGADA (p. 3.)



2. SKETCH MAP (p. 3.)



in the Bijapur District wherefrom his family claims to have come. The back wall of its maṇṭapa has two sets of carvings showing four couples, evidently the builder and his relations or ancestors. The pillars also contain similar votive figures rudely carved.

About 50 yards to its east is a stone built tank now used for irrigation purposes.

2. Gaḍḍadaiyana Maṭha.—This is evidently a Śiva temple of the Nāyak period, the liṅga of which has disappeared.

3. Kāḷamma temple.—A half-built structure containing a seated image of Kāpālikā Durgā evidently brought from the temple No. 27 on the hill.

4. Kāśi Īśvara temple.—This is a well-built stone structure of the Pāllegār days with three cells, the central one having a liṅga, the right, Gaṇēśa and the left, a fine seated image of Annapūrṇā with a ladle resting on both hands (Pl. V, 1).

5. Hanumān temple.—This is of the Pāllegār period. Its garbhagriha contains a relievo image of Hanumān. By its side stands the figure of a Brahmarishi holding a rosary in his right hand resting on a stick, and a book in his left hand. It is probably Vyāsa. From his left shoulder hangs a bag containing all his belongings.

6. Mirza Hussain Vali Darga.—Near the darga of Hussainshah Vali is a small mosque behind which is a well whose pulley is supported on two black stone pillars, finely carved with bulls on top. These appear to have belonged to the palace well, above the hill.

7. Śrī Rāma temple.—(Pl. III, 2). This is one of the best preserved in the lowest level of the town, known as the Sante Bazaar. It has a long garbhagriha behind the mukhamanṭapa. In the former are engraved on a large boulder some interesting groups, of which the central one consists of Kōḍaṇḍarāma with Lakshmaṇa, Hanumān and another monkey to the right, and Sītā, Jāmbavān and Garuḍa to the left. Ādiśeṣha and another cobra are carved below a long panel consisting of the Vaḍagalai caste mark supported by śankha, while above there are chakra, the Sun and Moon, and Nārada and Tumburu playing on vīṇas. A ṛishi blesses a child, while another ṛishi is in yōga. A warrior stands with folded hands. To the west of the Rāma group is a large Āñjanēya in the sitting attitude.

Near the foot of Rāma is kept on the ground a seated bhaktavigraha with joined hands. The date of the sculpture is about the second half of the 16th century.

8. Koṭṭūrappana Maṭha.—This is a stone built maṇṭapa which is more recently used as a gymnasium. It has an earthen platform against its back wall, which is perhaps used as a cot.

9. Stone paved way up the hill.

10. Natural stream.

11. Ruined stone maṇṭapa.

12. The first fort gateway. The wall is rudely constructed of rough hewn stones and is only about 8 feet high. The gateway is a modest Hindu construction and is called Madhyaraṅgadabāgilu.

13. Viragal.

14. Spring well.

15. Hanuman temple.

16. Śūlada Vīraṇṇa's pits in rocks.—These are natural pits about one half foot deep and almost 1' 9" wide.

17. Second fort gateway called the Vajrada Bāgilu, with a large kīrtimukha of earth covered over with plaster. It is a 17th century construction. The gateway is well constructed with a number of relievo carvings. On the faces of the side platforms (*jaḡali*) are carved several figures. Some of them are elephants, horse-drawn chariots, tiger fighting yāhi, kūrma, matsya and obscene figures.

18. Path leading to the old town.

19. Path leading to the peak.

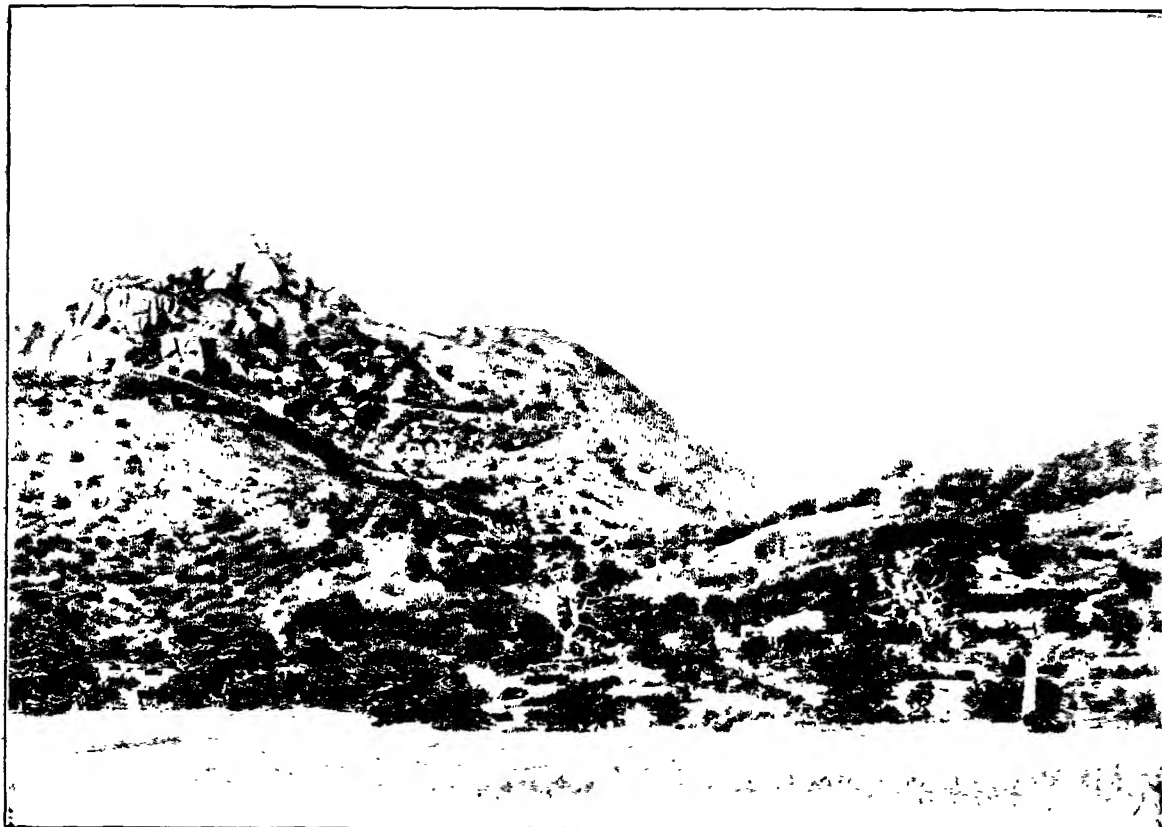
20. Gateway of Vīraṇṇa's kōṭe.

21. Īśvara temple of the Pāllegār days (about 1600 A.D.). The Linga is absent from its pedestal. A small Nandi is kept in the vestibule.

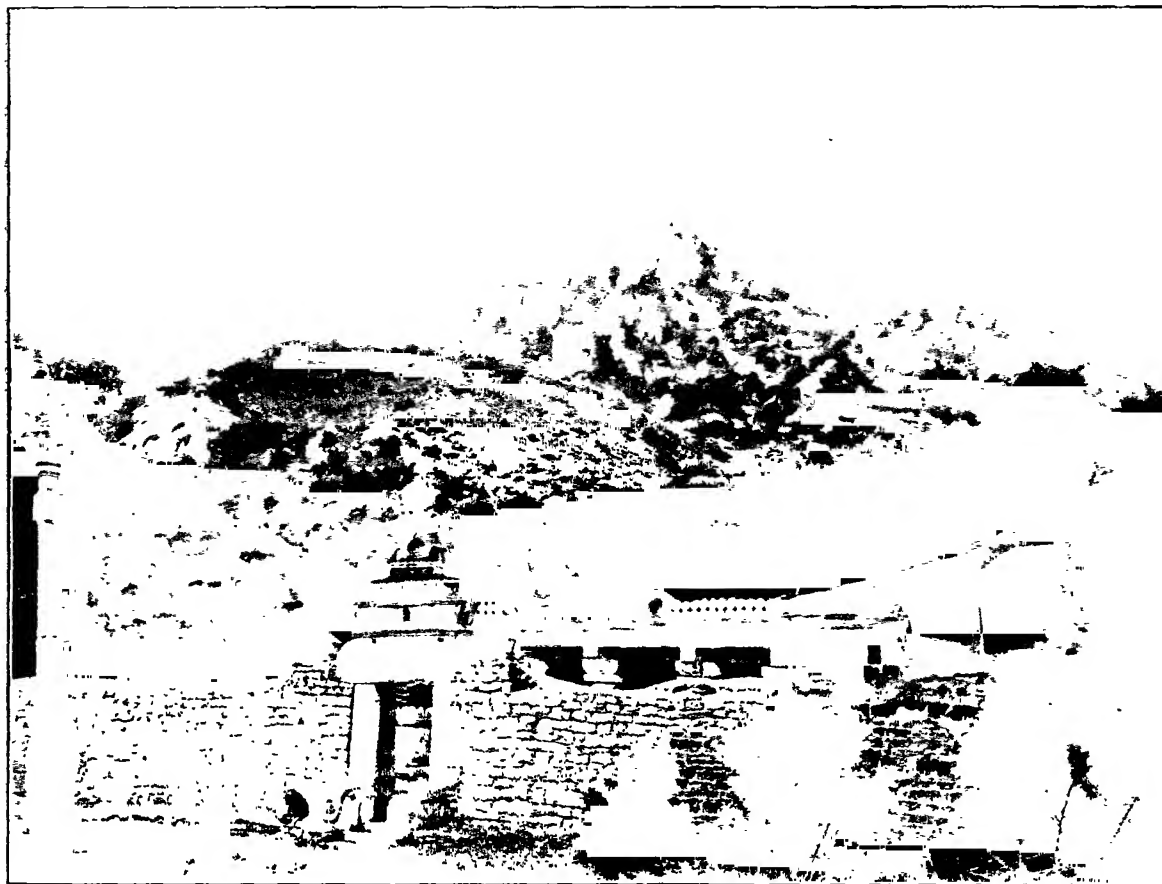
22. Basavanna's shrine.—The bull is absent. In its back wall is a rudely carved panel of a devotee worshipping a liṅga. The shrine is of the Pāllegār days.

23. Virabhadra Shrine.—This is a stone structure facing north with a garbhagriha containing an image of Virabhadra of black stone belonging to the Pāllegār days (Pl V, 2). The building contains a closed vestibule an open vestibule enshrining two Garuḍas and two bulls, and a navaraṅga of four pillars, on the back wall of which are dvārapālas of brick and mortar. There is no mukhamanṭapa, but in the yard in front, there stand a granite liṅga, a broken lamp pillar, an iron lamp pillar, etc., of the Pāllegār days. In front of the temple are also placed a large group of nāga stones. By the side of the east door of the navaraṅga stands a relievo group of Śūla-Brahma showing two heroes worshipping the pikes before being impaled. The sculpture is said to have been originally housed in the manṭapa opposite the east door. It is of dark trap stone and may hail from even the 14th century.

24. Pārśvanātha Basti.—This is an old late Hoysala-Dravidian structure of about 1232 A. D. (Iruṅḡola II's time). It has a garbhagriha with a black stone image of Pārśvanātha standing under a multi-hooded cobra with an inscription on the pedestal (E.C. XII No. Pg. 51). The vestibule doorway has rudely carved perforated screens supporting the jambs, while outside the garbhagriha the walls seem to be made of huge slabs (some times 8 x 5 feet) placed one on another without mortar. The navaraṅga of 9 pillars, the mukhamanṭapa of 4 pillars and the pātālāṅkapa of 4 pillars, show workmanship of the Pāllegār period. Evidently these



1. HILL VIEW, NIDUGAL (p. 4).



2. SRI RAMA TEMPLE, NIDUGAL (p. 5).





portions were rebuilt in about 1600 A.D. The Padmāvati image of the west cell with an inscription on its pedestal and the image of Brahma on horseback which were both noticed by the Director of Archaeology in 1919 have disappeared. These are said to have been taken to Amarapura in the Madakasira taluk by Jain devotees. Removal of an image and, more particularly, of a recorded inscription ought to have been made with permission. It may be ascertained whether permission was obtained. The granite mānastambha, about 30 feet high, stands in front of the temple and is interesting because of the small towered niche constructed above it. This niche is now empty.

25. Viramma's well. This is a large stonebuilt pond.

26. Sige Bhāvi.

27. Durgā shrine.—This is a small structure which enshrines a seated image of Durgā with all the four arms broken.

28. Ādinārāyaṇa shrine.—Facing north, near the east gateway, stands the one roomed shrine of Nārāyaṇa. In it on a Garuḍa pedestal stands a fine Hoysaḷa image of Nārāyaṇa made of black stone, about 6 feet high including the pedestal. Its workmanship is simpler than in the usual Hoysaḷa images and the god holds in his four hands śaṅkha, padma, gadā and chakra. On the jambs are carved the God's two consorts. The god wears a four-stepped tiara of evidently Hoysaḷa workmanship.

29. Tippe Rudra temple.

30. East gateway called the Pāvagaḍa gateway.

31. Tirumaladēvara-kaṭṭe.—This is a small tank to the east of the Pāvagaḍa gateway.

32. Lakshmīnarasimha temple.—This is the largest structure on the hill and is of the Hoysaḷa-Dravidian type. Its garbhagṛiha houses a Lakshmīnarasimha group, on the toraṇa of which appear the ten avatārs. In the vestibule are also a small image of Kēśava and a nāga. In the navaraṅga are kept a Sūrya image and a sculptured panel depicting Rāma's coronation. The rebuilding of the navaraṅga and the construction of the mukhamanṭapa appear to have been done in the Pālḷēgār period.

33. Next to the above on the west stands the Nagarēśvara temple in whose compound, against the west wall, are kept some inscriptions. There is another inscription on a black stone slab in the navaraṅga, which is dated 1171 Śaka corresponding to 1249 A.D. In the west garbhagṛiha and the north cell are two images. In the navaraṅga are kept :—

(1) Saptamātrikas

(2) Nāga stones

(3) A Nandi

(4) Mahishāsuramardini of Hoysaḷa workmanship, and

## (5) Kēśava.

## 34. Sōmēśvara temple :—

This structure which bears on its navaraṅga doorway the date 1280 A.D. evidently belongs to the reign of Narasimha III. It has been well described by Mr. R. Narasimhacharya. Its navaraṅga doorway is elegantly carved. In one of the navaraṅga cells is a good image of Mahishāsuramardinī, while the female figure holding a child is kept in the vestibule. An inscription in the navaraṅga refers to a grant made about the year 1370 A.D.

35. Ruined masjid of Aramane Bābayva with tombs and tank.

36. Cavalier.

37. Kurubara Haṭṭi with about 15 houses.

38. Shrine of Mahishāsuramardinī with a relievo figure called Durgā of the Nāyak days. The temple was rebuilt about two years ago. Behind it, is a small towered structure said to be the tomb of a yōgi.

39. Gateway of the outer fort around the palace.

40. Gateway of the inner fort around the palace.

At the upper end of the inner gateway, facing south, near a ruined shrine is a seated image of soapstone beautifully carved in the Chālukyan style. The deity is Bhairava treading on the body of a beheaded demon. Skeleton-bodied Bhetālas dance around him. He is eight-handed holding : sword (broken), snake, mace or axe (broken), trident, ḍamuruga, broken, bowl with demon's head and bow. The tōraṇa, 4' high, is of a flower-laden creeper with a fine lion's head.

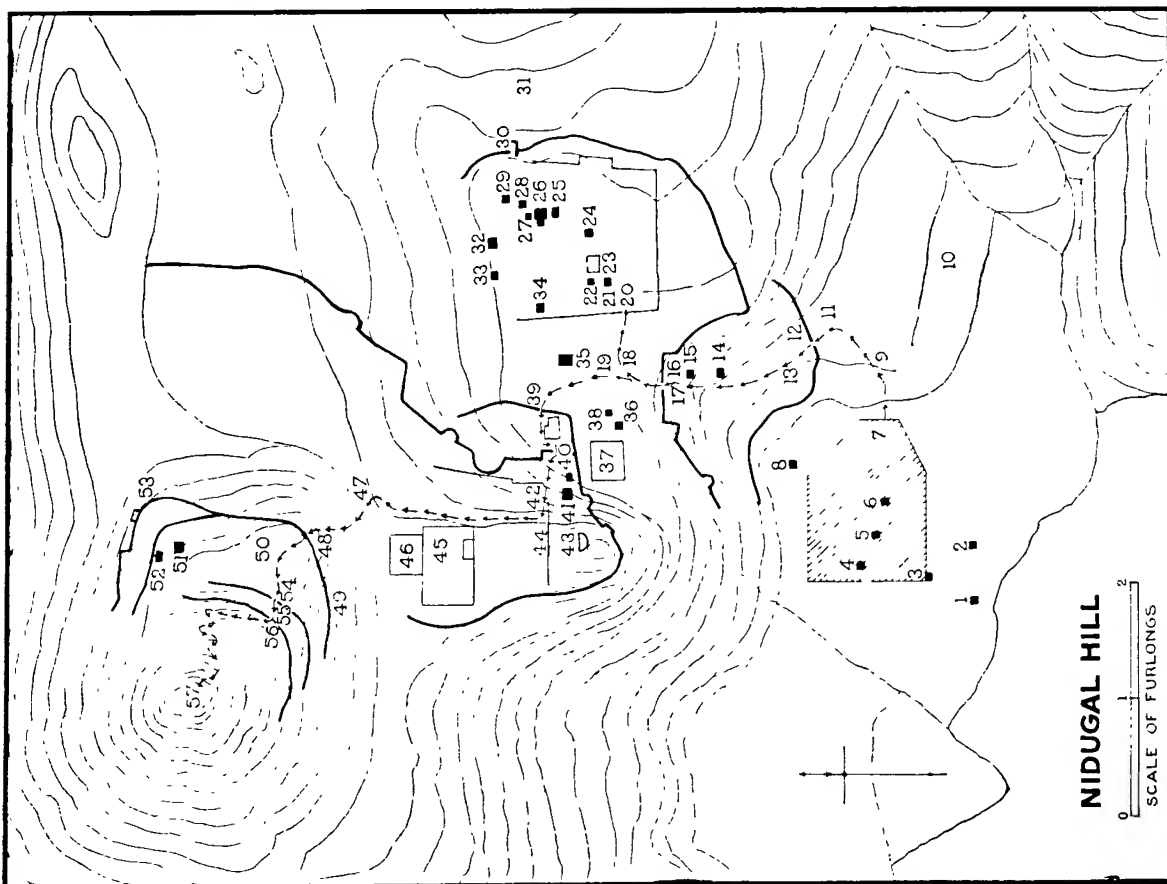
To the south of the same gateway stands a soapstone image of Gaṇēśa, 3' high, simple in form and not ornamented like the typical Hoysaḷa work.

41. Foundations of numerous buildings.

42. Chennakēśava temple.—This is a temple built of granite, with a brick tower of the Nāyak days and an interesting secret storey in the double roof. The image is now said to be in the village of Beḷḷibaṭlu to the east of the hill.

43. A deep semi-circular tank with stone steps leading down. This appears to have been the chief source of water-supply to the town.

44. Īśvara temple.—On the platform to the north of the tank stands a small but fine granite temple which is mentioned as having been built by Jagadēkamalladēva, son of Irungola I (circa 1150 A.D.). The temple has a garbhagriha with the līṅga disappeared and the pīṭha disturbed. The vestibule is open and the navaraṅga has four octagonal bell-shaped granite pillars. There is a lotus in the central ceiling. Against the walls are ten little cells the deities of which have disappeared. The middle one in the south contains the Saptamātṛikā panel having only these seven figures :—Indrāṇī, Brāhmī, Māhēśvarī, Kaumārī, Vaiṣṇavī, Vārāhī and Chāmuṇḍā



1. SKETCH MAP (p. 4).

*Mysore Archaeological Survey.*



2. PALACE SITE, NIDUGAL HILL (p. 9).



3. CANNON, NIDUGAL HILL (p. 9).



(Durgā). Gaṇeśa and Vīrabhadra are absent. Opposite to the temple stands a small maṇṭapa with a soapstone bull.

45. First fortgate of hill top.—In this area (which is back of the hills) stand the high walls of what was once the palace of the Pāllegārs (Pl. IV, 2). The building is entered by an arched gateway between two high balconies and is divided into several compartments. The walls are of rough size stones to about 4 feet and then built of sundried biscuit-shaped bricks. The building very much resembles the palace of the Nāyaks on the Chitaldrug hills. The walls are 5 feet broad at bottom and taper upwards.

46. Durbār Hall.—Behind the palace on a rock stands a high stone structure. There must have formerly stood a hall or room here, probably used for a safe retreat. It is said to have been the durbār hall of the Pāllegārs. Through an arch under a boulder are entered the apartments consisting of the kitchen, the guards' room, etc.

47. On a boulder stands the figure of a prince with folded hands before a liṅga and a bull. Behind the boulder is a pool from which a drain leads water to the tank near the palace.

48. Second fort gateway of hill top.

49. Cave serving as horse stables.

50. Under a rock shelter is a shrine which appears to have contained a dark stone image of Bhairava. This has now disappeared and is represented by a fragment consisting of his feet, the dog and a Bhētāḷa. The shrine is popularly known as that of Guligañjamma.

51. Guard rooms and powder magazine, with a pond formed by cutting out rocks around a natural pool.

52. Kālahastīśa temple.—To the north of the above there is a temple of Kālahastīśa of the Pāllegār times, having a garbhagṛiha containing a low natural liṅga, an open vestibule with a small Nandi, a navaraṅga of four pillars of very ordinary workmanship, and a porch of three aṅkaṣas. In the porch is a black stone slab which has an inscription of the Harati chief Hoṭṭaṇṇa Nāyaka (E. C. XII, Pg. 46). By the side of the northern pillar of the garbhagṛiha there is a fragmentary inscription of 3 lines.

To the east of the Kālahastīśa temple and other buildings on the fort walls and bastions are found about 3 or 4 pieces of cannons made by welding iron bars and rings. as in the cannon placed to the right of the Government Museum at Bangalore.

53. Wicket gate leading north-east down the hill. To its west on a bastion lies a huge cannon in two pieces, which together give it a length of 19 feet (Pl. IV, 3). The diameter of the hole is one foot. To its west lies a large natural pool of water.

54. Third fort gate of hill top.

55. Fourth fort gate of hill top.
56. A rock shelter cave said to have been a powder magazine. It is more probably a temple.
57. A steep zig zag climb on the north-east face of the topmost hill brings us to a large boulder which forms the peak of the hill and is 3,772 feet above the sea level. Here stood an old temple of Nandi. It was constructed by Hoṭṭanna Nāyaka in about 1700 A. D. The ruined temple and the image of the bull were rebuilt by public subscription in 1928, in memory of which an old Hoysala inscription was rubbed off its slab and a new one inscribed. This inscription and the one on the bull opposite the temple were copied. The lamp pillar of the temple appears to date from the Pāllegār days. From the top a good view is obtained of the various inhabited terraces of the hill and of the country around.

### MIDIGESI.

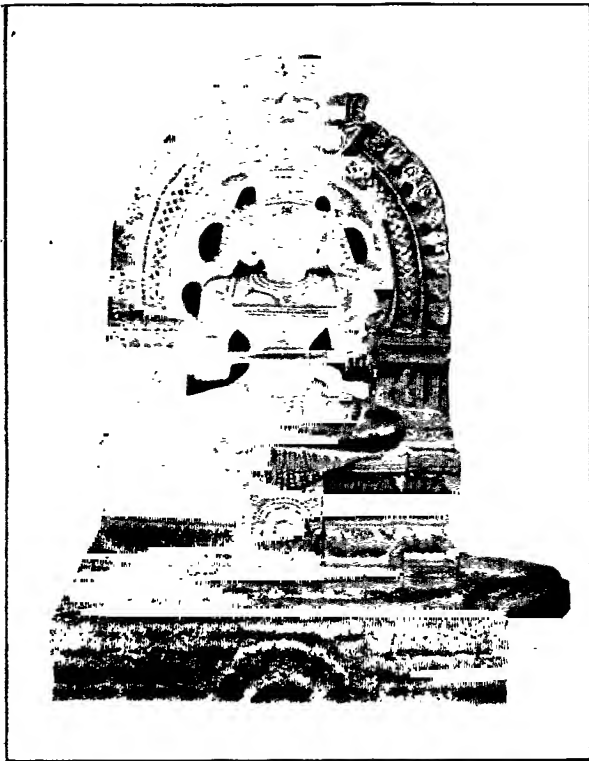
(Pl. VII. 1).

Midigeṣi was last visited in 1918 and an account of the hill fort of the place has appeared in the report for that year (p. 8.). The following are the several points of interest:—

- (1) Fort wall.
- (2) Venkaṭaramaṇa temple.
- (3) Old palace site. It has high rubble walls surmounted by earthen ones now in ruins. To the south of the palace is a pond called Vokkarane which supplied water to the palace.
- (4) Hill fort wall and gateway No. 1—Old Hindu structure.
- (5) Hill fort wall and gateway No. 2—Old Hindu structure.
- (6) Maṇṭapa in ruins—Perhaps a guard house.
- (7) Hill fort wall and gateway No. 3.
- (8) Hill fort wall and gateway No. 4.

The steps here run through a natural cleft between two vertical faced boulders about  $5\frac{1}{2}$  feet apart (Pl. V, 3). The fort walls near by have masonry parapets provided with musket holes and cannon platforms and built with flat thin bricks of the second half of the 18th century. Probably they belong to the days of Hyder.

- (9) Hill fort wall and gateway No. 5.—This gateway the stone work of which bears lotuses, fish, etc., is an old structure improved by Hyder or Tipu and provided with pointed arches and vaulted roofs.
- (10) Musare-Doṇe.—This is mostly built of brick and most probably belongs



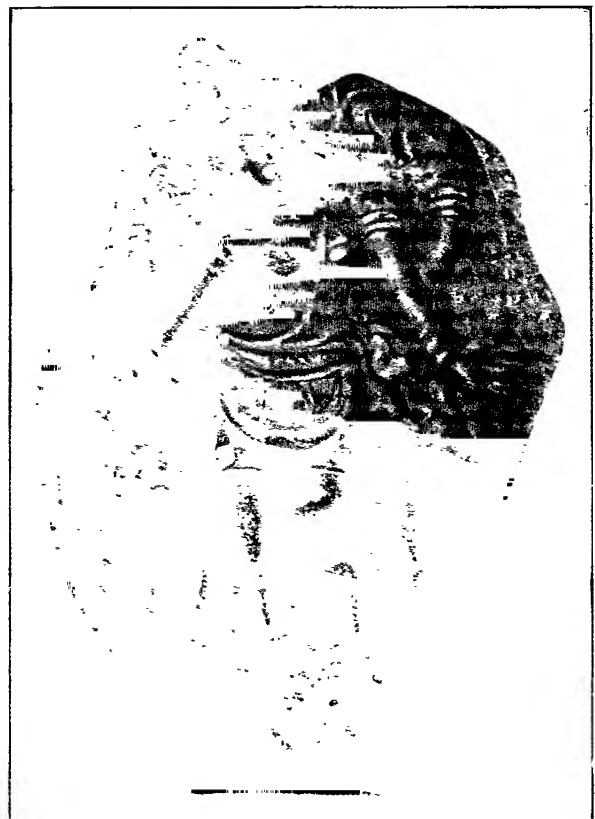
1. ANNAPURNA, KASI-ISVARA TEMPLE,  
NIDUGAL (p. 5).



2. VIRABHADRA, NIDUGAL (p. 6).



3. ROCK-CUT ENTRANCE, HILL FORT.  
MIDIGESI (p. 10).



4. MAHISHASURAMARDINI, SOMESVARA TEMPLE,  
KUNIGAL (p. 16).





to Hyder's days. At its west end is a platform for drawing water with a rope.

- (11) Powder magazine or secret dungeon close to a watch tower. It is concealed by stone works. It is in a pit and has a passage and two rooms (measuring 20' x 15') and is in a good state of preservation. The trees around it may be cleared and a flight of steps of size stone may be built to lead the visitors to it.
- (12) Masjid.—This is a structure of brick and mortar with a hall of about 35' x 20' and with two minarets and a brick and mortar parapet with the wall worked in the shape of lattice work. (Pl. VII, 2).
- (13) To the south-west of the above stand the ruins of a building built of rubble walls. It was perhaps the house of the Khazi.
- (14) Granaries.
- (15) Āñjanēya temple.—This is a small structure of the Pāllegār days with a relievo of Hanumān in it.
- (16) A brick built tank improved in the Muslim days.
- (17) Citadel of Palace.—This has two courts, the outer one of which contains granaries. The inner one probably had living rooms. A plaster relievo of Garuḍa in the south wall of the granary suggests that it is a Hindu structure. The destruction of the head and shoulders of the figure might have occurred after some conquest. The outer part is entered by a stone gateway with guard rooms on both sides. The court has a back door leading towards the granaries and the peak. In front of it on the north-west stands an open structure with a verandah which was probably used as the durbar hall.
- (18) Store rooms for oil and ghee (?)
- (19) Granary.—Rice husk, etc., are still found in six pits. To the north-west of the granary is the trigonometrical station.
- (20) Kanyarammana Doh.—This is a natural pool on the north-west. It is the chief source of water-supply to the hill top. Near it, facing west, is a small cave of Kanyaramma, and here the goddess is worshipped in the form of a liṅga-like stone.

The temple which overlooks the town to its east is built on the lower slopes of a high terrace. Its dvāramaṇṭapa which has a tall

**Venkataramanasvami Temple.** Draviḍian brick tower and lion-bracket pillars, has a Gaṇeśa in a small cell on the south and Bhairava on the north. Its mukhamaṇṭapa has a set of fine pillars with ribbed brackets. The garbbagriha appears to be a late Hoysala structure.

The Mallēśvara temple is also of the Pāllegār times. Both are kept well and **Mallesvara Temple.** in a good state of repair.

## KORATIGERE.

(Pl. VII, 3).

A note on the hill fort at Koratigere has appeared in the Mysore Archaeological Report for 1918 (P. 3 ff). The several points of interest that we come across as we climb up the hill, are the following :—

1. Fort wall No. 1.

Between the 1st and the 2nd fort gates the path passes over a ground which emits a hollow sound. It is said to be the mint.

2. Fort wall and gateway No. 2.

3. Guard house.

4. Fort wall and gateway No. 3.

Here a branch path leading to the left takes us to an old cave temple of Gavi Timmaiya. It is a large rock shelter cave facing south. In its garbhagṛiha stood formerly an image of Timmaiya or Śrīnivāsa. Some conical stones are set up there and an image of Tirumāṅgai Ālvār is found. There is a cave chamber to the east, which is vacant. Possibly another to its west which is said to contain a liṅga and a pīṭha is now walled up. The doorway of the vestibule with its Vaiṣṇava dvārapālas, the pillars of the raṅgamaṇṭapa with the relievo carvings of Hanumān, and Garuḍa, the votive images of the Pāllegārs, etc., show that the structure is of the Pāllegār period.

5. Fort wall and gateway No. 4. Just behind is a pond of water.

6. A building used as a reading room built about 30 years ago, now in disuse.

7. Gaṅgādharaśvara temple.--From a fissure in the rock above Gaṅgādharaśvara water drips down on the liṅga which is placed in a pit of the lower rock. The temple is a cave shrine as at Śivagaṅga. It is said that another liṅga called Jyotirmahēśvara has been covered up by the wall which is behind Gaṅgādharaśvara and the former's consort is similarly covered up by the wall behind Pārvatī. It is said that 30 years ago the images of Śrīnivāsa and his consorts were set up along with those of the Navagrahas. Two unnoticed images kept in the temple are of interest. One appears to be of Nammālvār with a vīra-rēkhā on his forehead. The other sits in padmāsana and has the hands joined. The reading room building covers the front view of the temple: the sooner it is removed, the better.

## KUNIGAL.

### GAṆĒŚA TEMPLE.

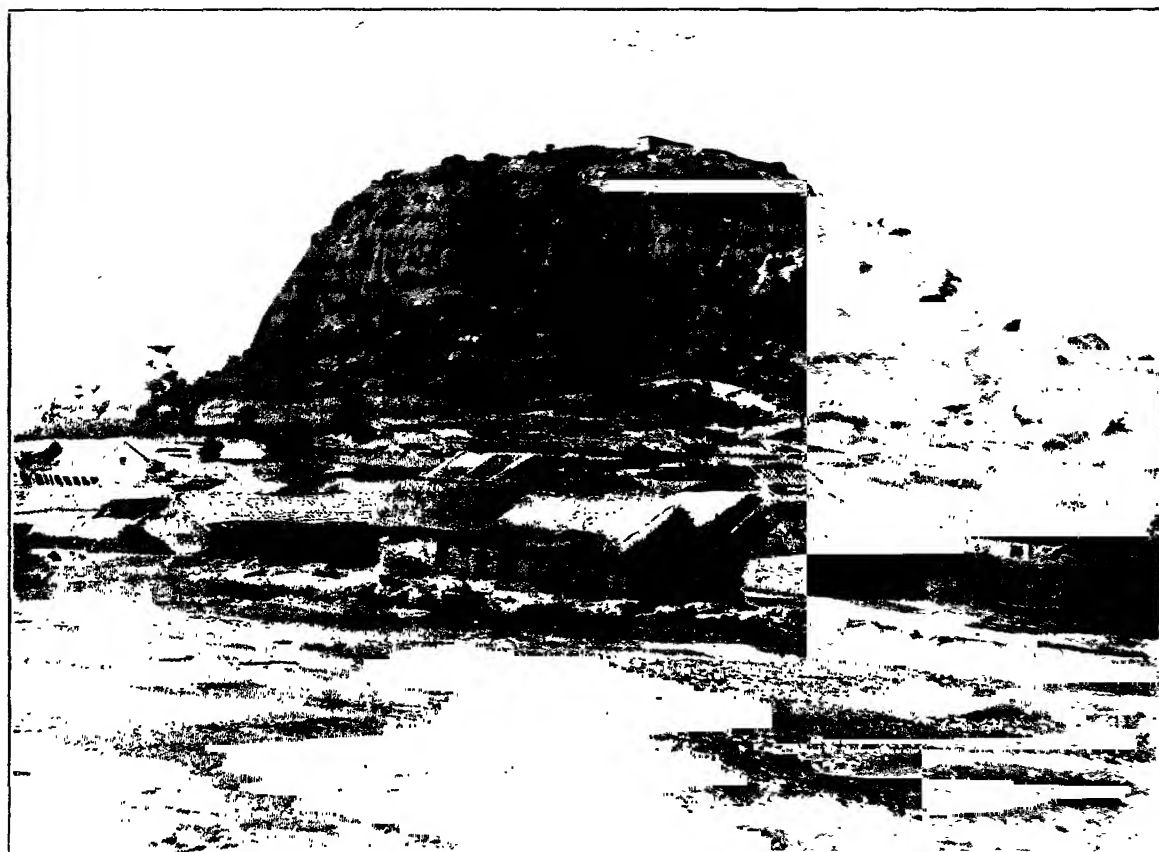
The Gaṇēśa temple contains an old image of Gaṇapati on a mūshaka-pīṭha. It appears to have been built during the Vijayanagar days in a part of the fortgate



1. PARVATI, SOMESVARA TEMPLE,  
KUNIGAL (p. 15).



2. SARASVATI, SOMESVARA TEMPLE,  
KUNIGAL (p. 15).



3. HULIYURDURGA (p. 16).



which is now partly existing. A new inscription of the Hoysala period was copied here on a stone lying adjacent to the Hanuman temple.

### NARASIMHA TEMPLE.

The Narasimha temple appears to have been built in two or three stages :

The original temple with its garbhagriha, vestibule and navaraṅga is of the Hoysala period. The navaraṅga built of granite with a now disappeared porch is a structure of the late Hoysala period. The garbhagriha contains an image of Janārdana with the ten avātaras on the prabhāvali. The vestibule doorway is finely ornamented with creeper scrolls. The navaraṅga which has Bālakṛiṣṇa on the lintel of the doorway and four cylindrical granite pillars as in the Pañchalingēśvara temple at Sōmanāthapur has a shallow dome with a pendant. As in many other temples of this period like the Vaidyēśvara temple at Talkād, the navaraṅga has a door to the south. Two cylindrical pillars of the original porch are now found in the later structure in the north-east corner of the temple. The outer view of the main temple is plain except for its characteristic octagonal cornice and the series of right angled pilasters with biscuit-shaped capitals.

To this original temple a mahādvāra was provided on the east. The southern porch of the main building which is now closed in has sixteen-fluted granite pillars.

In the late Vijayanagar days alterations appear to have been made, *viz.*, the addition of a mukhamanṭapa of three aṅkaṇas with pillars of cubical mouldings bearing rudely carved sculptures, the addition, in place of the porch of a pātālāṅkaṇa of four pillars, another mahādvāra, and the construction of two rows of cells facing each other between the two mahādvāras.

The Narasimha temple is so called since the original image appears to have been Narasimha, which was lost in subsequent days. The present Janārdana figure was brought from Huliṃdurga and installed here.

The Garuḍa facing the main image is peculiar since it has four arms holding kalaśa, chakra, śankha and sarpa. The figure is interesting, though rudely carved in granite in the late Vijayanagar days. It bears moustaches and *tenkalai* caste mark.

In the outer set of cells facing east, there are a Kōḍaṇḍarāma group and a Vishvaksēna placed in front of a stone brīṇḍāvana. The significance of the latter is not known.

The temple may be declared 'Protected' and put under Class III.

### Conservation.

## PADMĒŚVARA TEMPLE.

The disposition of the several buildings shows that Kuṇigal was an agrahāra town granted in the late Hoysaḷa days, probably about 1250 A. D. In the centre stood the Narasimha temple, while to its north-east, about 150 yards away, was built the Padmēśvara temple, an ornate granite structure in the typical Hoysaḷa style.

**History.**

The garbhagriha of the temple has a medium-sized liṅga on a fine pedestal.

**General Description.**

The vestibule is divided into three compartments, of which the north one contained Pārvatī, now disappeared, and the south one, Gaṇēśa, also disappeared but substituted by a modern one. The navaraṅga has four pillars of granite having cubical mouldings and connected by sixteen-fluted shafts with wheel moulding above. The ceilings contain mostly padma domes with pendants. The east door of the navaraṅga has no porch, while the south one appears to have had a porch.

The Narasimha and Padmēśvara temples, though not of extraordinary beauty, still deserve to be preserved. Both of them are in a decaying condition, and particularly the latter, the foundation having sunk at the west end of the navaraṅga and the roof become leaky throughout. The Padmēśvara temple is said to have about Rs. 500 at its credit. This may be very well utilised for the preservation of the temple.

The old fort wall separates the area of the temple from the large tank on the north-east.

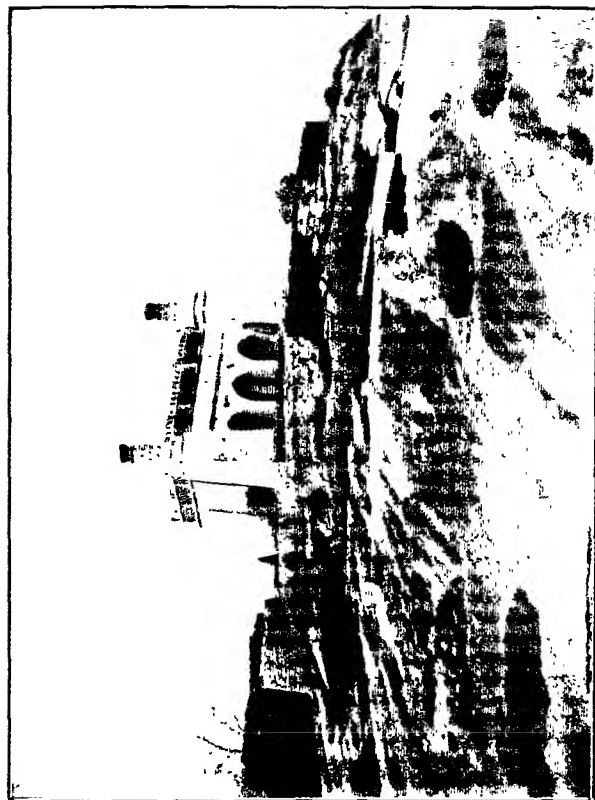
## ŚIVARĀMĒŚVARA TEMPLE.

The Śivarāmēśvara temple is a modern structure of little archaeological importance, except for the figure of Mahishāsuramardīnī. This image which is said to have been brought from the ruined Kottēśvara temple at Kottigere is in the typical Gaṅga style. It is a relievo carved on a granite slab. The goddess holds a snake, prayōga-chakra, a conch and a trident, and stands on her left foot, treading on the buffalo with the right one. She wears a breast-band, shorts and waist band (*daṭṭi*). The figure is interesting.

## TANK.

- About 50 yards to the north-east of the Padmēśvara temple and over the relics of a fort wall of the Vijayanagar period stand the remains of the water-gate with a Hanumān shrine. On the pillars of the gate and on their cubical mouldings are found, among others, the following sculptures:—

Camel with a rider; anthropoid gaṇḍabhērūṇḍa standing with lions in its beaks and elephants in its hands; wheeling acrobats; and  
**Sculptures on first gate.** musicians playing on Sarasvatī vīṇā.



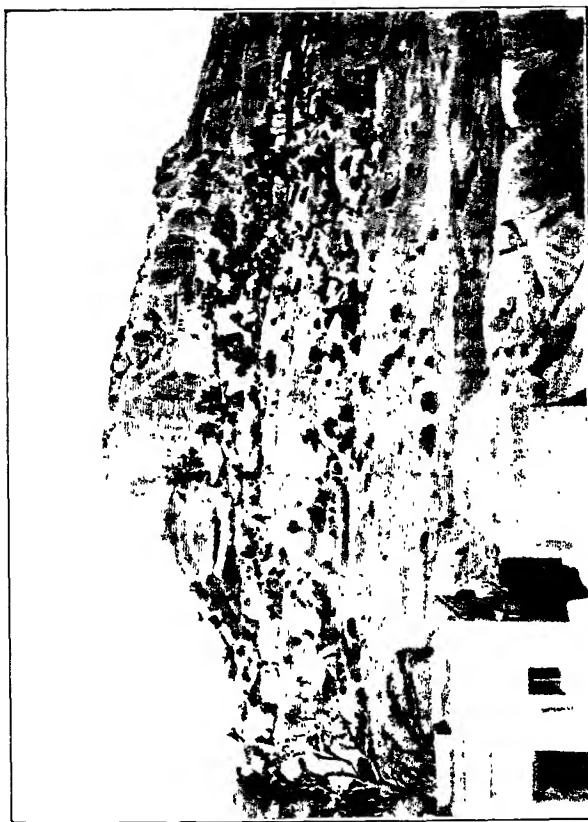
2. MASJID, HILL FORT, MIDIGESI (p. 11).



4. BILIGIRI HILLS (p. 24.)



1. HILL FORT, MIDIGESI (p. 10).



3. HILL, KORATIGERE (p. 12).





The lower portions of the tank bund are made up of largish round boulders and are evidently of Hoysaḷa days.

**Tank Bund.**

Another water gate leads to the steps of the tank. It is well constructed with numerous carvings on the cubical mouldings of its pillars.

**Sculptures on Second Gate.**

Among these may be noticed: Bhairava, Virabhadra wearing long coat and tiny beard, Jaṅgama-guru holding kamandalu and staff. Dakṣiṇāmūrti, Brahma on swan, Kāla-Bhairava and the image of the builder. This person who is dressed like the image of Kempe Gauḍa at Śivagaṅga has no sacred thread. He wears loin cloth, necklets, moustaches, ear-rings and round-topped cap. To his left stands an attendant bearing his sword and betel bag (*haḍapa*).

A pillar in front of the chief is cracked and a timely prop would save the structure from decay.

### SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple contains a number of buildings built in different times, dating from the Hoysaḷa to the Pāllegār days. It is

**History and General Description.**

a granite structure with the original temple having a peculiar plan. The latter contains a garbhagriha with a multi-corniced basement. A pilastered outer wall is now bent to the north and is out of plumb, the basement having sunk.

The Sōmēśvara liṅga which is a naturally rounded stone on a low pedestal appears to date from about the 13th century or earlier.

**Linga.**

In front of the vestibule stands a navaraṅga with plain ceilings and four cylindrical granite pillars. In the navaraṅga is kept

**Navaraṅga.**

a fine Hoysaḷa image of Sūrya. This image stands on a pedestal carved with Aruṇa. His horses are supported by the Sun's consorts holding bows and arrows. He holds a padma in each of his two hands and is surrounded by a tōraṇa having yaksha-like figures in the convolutions of the creeper scroll, identified as the nine Grahas or planets.

In addition to the eastern doorway which must have led to the tank, the navaraṅga had a porch on the south with eight cylindrical

**Porches.**

pillars and a similar one on the north. The north porch appears to have been dismantled in later days to provide accommodation for the shrines of two images. Of these images, one is Pārvatī, (Pl. VI, 1) a slim figure, about three feet in height, of the late Hoysaḷa or early Vijayanagar period as seen from the serpentine tōraṇa and the full length of the *sari*. The other image is of Sarasvatī (Pl. VI, 2) which is, however, of Hoysaḷa workmanship and is seated in padmāsana, holding rosary, goad, śakti-pāśa and pustaka. Its damaged face has been provided with an ugly nose by some inexperienced modern artist.

At the west end of the southern porch a small shrine was added later, perhaps in the Vijayanagar days, for installing a relievo image of Mahishāsūramardīnī (Pl. VI, 3). This image is most interesting. It appears to belong to the Gaṅga days even (C. 800 A. D.) On the head of the buffalo whose tongue is protruding from its mouth, the goddess stands with her left leg crossed behind her right. Her body is bent in tribhaṅga and her four hands hold a sword, a discus, a conch and a bow in order. She wears a jewelled kirīṭa, necklets, sacred thread, breast-bands, nāgamuri, kammarband, and shorts, anklets, and bracelets. To her left stands a straight-horned antelope. The image at once reminds us of the Mahishāsūramardīnī at Nandi and evidently belongs to the same age. Traditionally it is said to have been installed by Śaṅkarāchārya, though the shrine itself appears to be an accretional structure of the Vijayanagar period.

The outer southern porch with its roughly sculptured granite pillar, the vacant Śiva temple in the south of the compound and the Pañchaliṅga temple on the west of the mahādvāra are all structures of later days.

### HULIYURDURGA.

(Pl. VI, 3).

Huliyūrdurga was last visited in 1919 by this Department and a note was published in the Annual Report for that year (para 35, page 16). The fort on the hill must have been formidable during the latter part of the 18th century owing to the great natural advantages. The hill is a solid mass of rock, cup-like in shape and difficult of ascent. The several points of interest to be noted are the following:—

- (1) North gateway of the town fort wall with Gaṇēśa and Āṇjanēya temples.
- (2) Hill fort wall and gateway No. 1 (Pāllegār structure without mortar).

To its south is a platform lined with stones, where the taluk kacheri is said to have once stood.

(3) Gōpālakṛishṇa temple.—This temple which faces east is situated directly to the west and close to the hill.

It appears to have been built either by Kempe Gauḍa or by his conqueror

Chikka Dēvārāja Vaḍeyar as can be inferred from a stone of the brindāvana lying in the compound which has a Kālīṅgamardana between Śaṅkha and Chakra.

#### History.

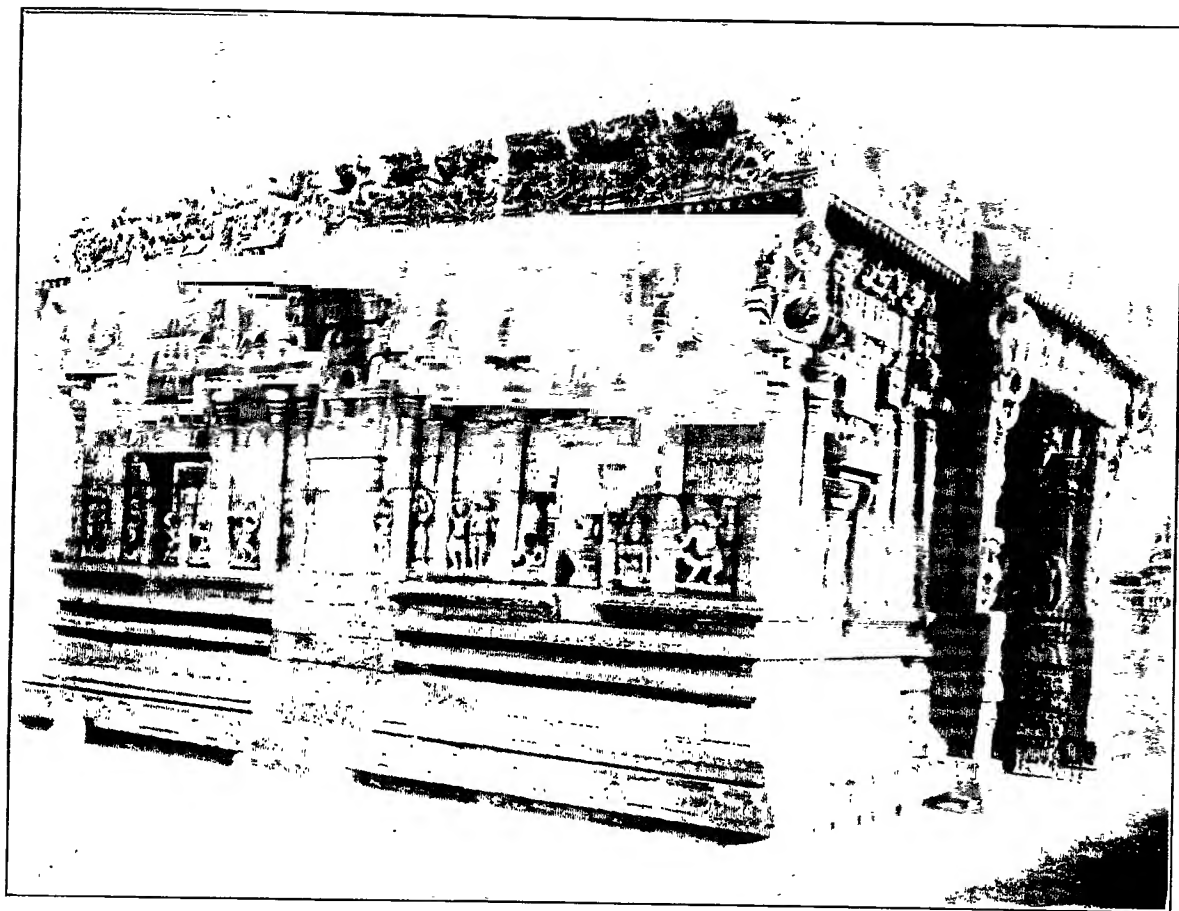
The temple has a garbhagriha, a vestibule, a navaraṅga of four pillars, a maṇṭapa of three aṅkaṇas, a pātālāṅkaṇa of six aṅkaṇas and a front porch of one aṅkaṇa.

#### General Description.

The navaraṅga pillars of granite are well worked having sixteen-fluted shafts with pot and wheel mouldings above them. On the lower

#### Navaranga Pillars.

parts of the pillars which are square are carved the figures



1 MAHADVARA, GAURISVARA TEMPLE, YELANDUR (p. 22).



2. LAKSHMIVARAHA, VARAHASVAMI TEMPLE,  
YELANDUR (p. 21).



3. RANGANATHA, BILIGIRI HILLS (p. 24, n. 1).



of dancers and musicians. The navaraṅga has two smaller cells on the north and south. These are also vacant.

The original image of Vēṇugōpāla belonging to the temple was broken into pieces and the fragments now lie to the north of the temple.

**Main Image.**

To the south of the temple is a smaller shrine of Lakshmī, a fine figure seated in padmāsana, which is also smashed into pieces. The portion from the waist downwards is yet found in the navaraṅga and does credit to the sculptural work of

**Lakshmi Shrine.**

the time.

- (4) Second hill fort wall and gateway.
- (5) Ruined buildings.
- (6) Third hill fort wall and ruined gate.
- (7) Fourth hill fort wall and gate with Gaṇēṣa. The pathway lies on a steep rock.
- (8) Fifth hill fort gate with some *done*s (water pools).
- (9) Sixth hill fort gate.
- (10) Granary and grinding stones with *done*.
- (11) Ruins of old buildings, built of bricks (11" × 7" × 2") evidently during the Pāllegār period.
- (12) Ruins of observation tower with *done* and brick platform, said to be Kempe Gauḍa's observation tower.
- (13) Jyōtirmayēśvara temple.—This temple in the old town, is also a structure of the Pāllegār days. Its maṇṭapa and pātālāṅkaṇa have been walled up and used as a Rāma-mandir. The only objects of interest in the temple are the images of Vēṇugōpāla and his consorts which are fine. The god is about 16" high and is really a Janārdana image with padma, abhaya, chakra, śankha and gadā—a form generally known as Varadarāja.

## HASSAN DISTRICT.

### SRAVANABELAGOLA.

#### POINTS FOR CONSERVATION.

#### KALYĀṆI.

The Kalyāṇi pond is finely built. Its steps are intact and no resetting is required. The inlet and outlet are closed. The water must be pumped out and the inlet and outlet opened and provided with shutters. The gōpuras and maṇṭaps may be cement pointed.

## DODDABETTA.

The Brahmādēva shrine is a new building, good and intact. The inscription of Rangaiya at its back must be released to the view.

The damaged corners of the second gateway may be covered up. The lichens must be removed by a careful chemical wash.

The third gateway has no special character. The cuttings at the base of the pillars may be cement-pointed.

A part of the fort wall at the fourth gate is out of plumb. It may be reset and the neighbourhood cement pointed. The leaks of the gate may be cemented and the mud walls removed and opened out as far as possible.

The north and east faces of the platform at the Odegal basti are out of plumb and should be rebuilt with concrete filling.

The roof of the maṇṭapa enshrining the Brahmadeva pillar must be reset. The lichens should be removed and the whole pillar cleaned.

The two trees near Siddha's rock at the fifth gateway may be removed and the flooring reset.

The sixth gateway is probably a construction of the Mysore dynasty. One jamb is out of plumb. The upper brick work may be removed and a separate light parapet put in.

The seventh or last gate is intact.

The flooring of the pradakṣhiṇā is irregularly settled. A concrete bed would perhaps be the best. All the slabs require resetting and pointing. Outlets for rain water should be given in the walls.

The ugly walls covering the small doorways on the west may be removed and battened wooden doors provided.

The Chāmarāja maṇṭapa should be rebuilt with the old materials.

The dressed stone pillars of the Guḷlakāyaji maṇṭapa, etc., should not be covered with white-wash or paint. The pillars are out of plumb and should be reset.

The tree in the parapet of the Siddhara basti should be removed with its root and the cracked ceiling slab near S. B. No. 36 may be supported by a pilaster.

Electric lighting may be brought from Hoḷenarsipur which is only 16 miles away.

The pillar at the Vardhamāna basti has a brick top with a cactus tree. The latter should be removed and the brick work rebuilt.

The south wall of the Akkana Basti is out of plumb and should be rebuilt with great care. The east pillars of the porch which are out of plumb should be watched for further bending. All white-wash should be removed.

## GOMATĒŚVARA IMAGE.

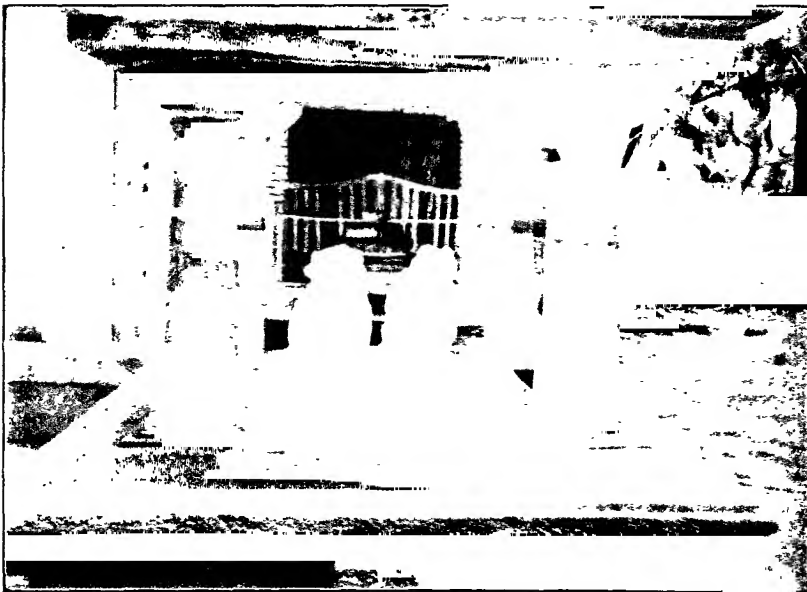
*Left foot.*—Portions are peeling off. It is much worse than the upper part of the body, perhaps because abhisheka is performed.



1. BILIGIRI HILLS (p. 24).



2. DURGA, AGARA (p. 26).



3. BULL MANTAPA, DESESVARA TEMPLE, MADDUR (p. 28).





*Left leg.*—This is pitted in front and a reddish hue appears on the west. Black spots appear on the creeper. They are to be examined.

*Left thigh and chest.*—Here patches appear. Just outside the right leg is a long vertical crack, about 10 feet long, which should be covered up with some adhesive silicate.

*Right hand.*—A crack, about a foot long, appears just above the small finger.

*Hips.*—A very thin crack is developing between the hips.

*Left back and right shoulder and arm.*—Large patches appear owing to the stone surface having peeled off. No lichens or plants are visible. A microscopic examination may reveal some tiny plants whose roots dislodge the crystal.

*Chin and neck.*—These are getting covered by dark lichens.

*Face.*—A crack starting from the right eye is spreading towards the right nostril.

### CHIKKABETTA.

*Inscription rock.*—The area of inscriptions should be protected by circumscribing rock-cut channels in the form of arcs on the east and west.

*Pārśvanātha Basti.*—The granite cornices of the south-wall are disintegrating. Preservatives may be tried here before being applied to the big image.

*Mahānavami Maṇḍapa.*—The brick tops need replastering. The inscription pillar which is out of plumb may be observed for further settling.

*Śāntinātha Basti.*—The roof has been repaired with cement. Corners may be pointed with cement.

*Bharatēśvara image.*—This should be railed off and hitting the image with stones should not be permitted.

*Supārśvanātha Shrine.*—The south beam has cracked and has been propped up by a pillar. This is all that is needed now.

*Chandraprabha Basti.*—Two cracked brackets have been propped up. The crack is widening. The load on the roof may be lightened.

*Pārśvanātha Basti.*—Recently repaired.

*Kattale Basti.*—The north and south walls of the navaraṅga are re-built of size stones with pierced stone windows. The floor of the pradakṣhiṇā requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. The old framework should not be disturbed.

*Chandragupta Basti.*—The barred windows on the east are out of place. On the fifth window spaces are too wide. Expanded metal could be inserted at the back of the windows, if possible.

*Anantanātha Basti.*—This is small and intact.

*Ādiśvara Basti.*—This is recently well repaired. The garbhāṅkaṇa has to be plastered. Supporting pillars are upside down.

*Chāmuṇḍarāya Basti.*—The walls of granite are peeling off. The navaraṅga is leaking. The image upstairs is smeared with red lead. This should not be done.

*North Ādiśvara Basti.*—Props are needed for the western pillars.

*Śāsana maṇṭapa.*—The north beam should be replaced and the ugly wall removed.

*North Śāntiśvara Basti.*—The roof is to be replaced.

*Maṇṭapas near done.*—The damaged ones may be removed.

## JINANATHAPURA.

### ŚĀNTINĀTHA BASTI.

The Śāntinātha Basti is a beautiful building. An approach road may be made. The neighbourhood may be cleared. A compound wall may be put up. The platform should be dug up and reset. The south wall which is out of plumb should be rebuilt carefully as at Halebīḍ. The plants in the north wall may be removed. The prop stone against the north wall should be replaced.

#### Conservation.

### MINOR BASTI.

The plants should be removed. The basti is intact. It is a Hoysaḷa building with granite pillars.

#### Conservation.

## MYSORE DISTRICT.

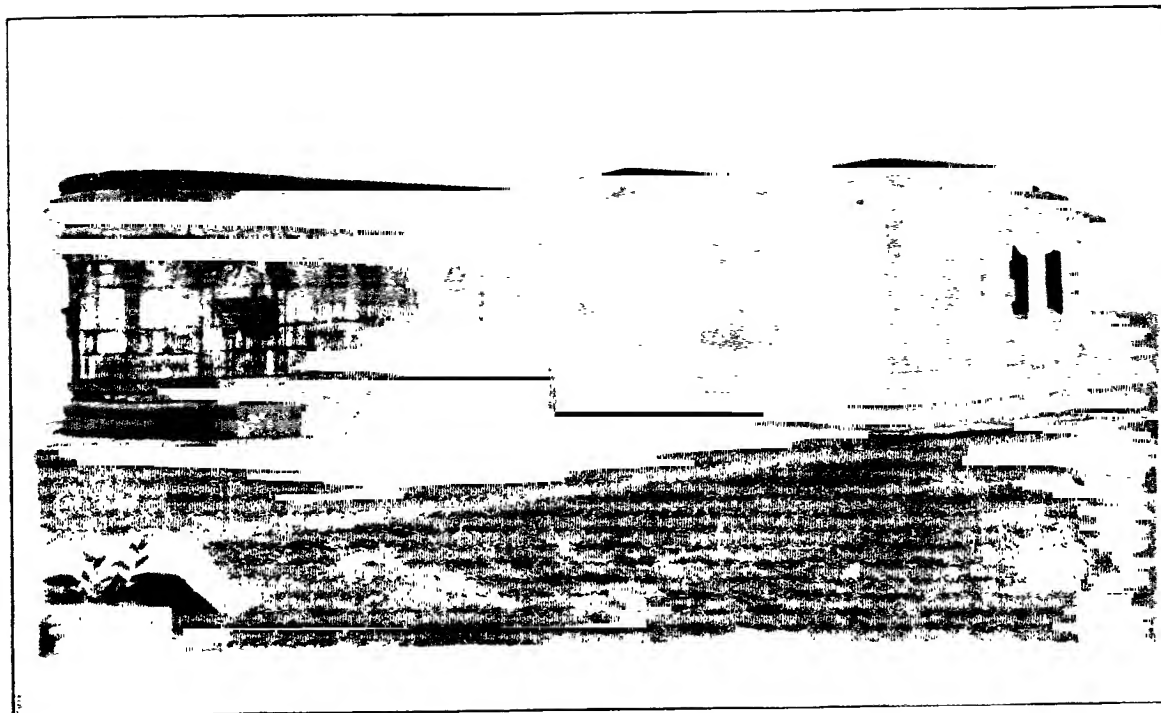
### SERINGAPATAM.

### PŪRṆIAH'S BUNGALOW.

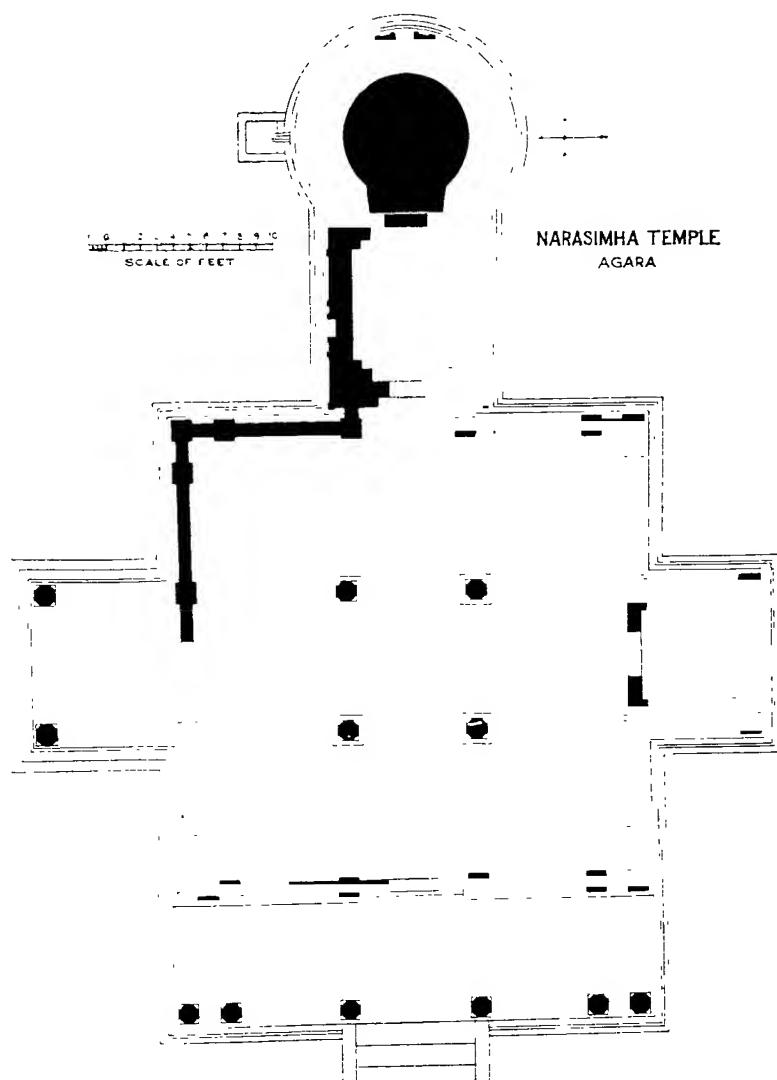
Pūrṇiah's house is a large building in the European style built probably in 1799 for General Harris. It is situated on the north bank of the south branch of the Kāvērī directly to the south of the Mysore gate. It is surrounded by a large and fine garden.

It was occupied by General Harris for a short time immediately after the fall of Seringapatam and later on by the Officer Commanding, and in 1811 it was given over to Dewan Pūrṇiah for his dwelling. Since then it has been, along with the garden, in the possession of the Jahgīrdar of Yelandūr.

The stone inscription reads: "This house was the residence of Lt. Gen. George Harris, afterwards Lord Harris, and subsequently of Purniah, Dewan to the Maharaja of Mysore, 1799-1811".



1. NARASIMHA TEMPLE (NORTH-EAST VIEW), AGARA (p. 25).



2. GROUND PLAN (p. 25).



3. NARASIMHA, NARASIMHA TEMPLE, AGARA (p. 25).



The building is finely built with commodious halls and large rooms, to construct which at modern rates not less than Rs. 50,000 would be needed. It is entirely bereft of furniture and is very badly looked after. The garden has been leased to a retired peon for Rs. 400 a year and this man is expected to look after the building according to the lease terms. The man has no interest and cannot look after it. He says that the Jahgīrdar visits the place about once in a year. But no attempt has been made to repair the building.

The building is generally intact. But its walls have sprung numerous cracks. The south-east room especially has large cracks in its walls and the terrace is so damaged that it leaks in many places. The building is very strong and can be repaired with about three or four thousand rupees and the neighbourhood could also be dressed up with a total expenditure of about Rs. 5,000. It is fully worthy of such expenditure and could be used as an office building, Magistrate's Court, etc. The Jahgīrdar is bound under the Rules of the Ancient Monuments Preservation Regulation to spend the money. Otherwise Government may acquire the building. Thousands of monkeys live here. The building may be examined by the Public Works Department and an estimate prepared.

### YELANDUR.

In the Annual Report of this department for the year 1917 the derivation of the name of Yeḷandūr and the history of the place are explained. Here a detailed study of the temples has been made.

### VARĀHASVĀMI TEMPLE

There are four shrines in the Varāhasvāmi temple. The central one contains the image of Lakshmī-Varāha (Pl. VIII, 2). The god has **Lakshmi-Varaha Image.** an anthropoid body and a boar's head and is seated in sukhāsana with Lakshmī on his left lap. His four hands are thus disposed: abhaya, chakra, śankha and around Lakshmī's waist. This group which is generally rare is a fine one. Its well worked drapery, slinness of the body and the tapering kirīṭa remind us of the work of the Chōḷa period. The tōraṇa which is in the Dravidian style appears also to be carved out of the same stone.

By the side of the south prākāra wall is enshrined an image of Kēśava or Chennigarāya in standing posture. His hands hold abhaya and padma, śankha, chakra and gadā. It is **Kesava.** an image brought from elsewhere and probably belongs, like the Varāha image, to the Chōḷa period.

The goddess' shrine on the north contains an image of seated Lakshmī with her hands in abhaya and dāna. It is an image of the **Lakshmi.** Vijayanagar period.

The only object that deserves special care and attention in the temple is the Varāha group. The temple needs the attention of the Jahgīrdār. The Varāhasvāmi temple which is not a protected monument is architecturally important. It is also in much need of repair, the flooring of the pradakṣhiṇā, the parapet walls of the dvāramaṇṭapa, etc., being out of repair. Near its north gate lie two jamb pieces bearing very finely worked vertical scroll and other bands rising up from the hands of the river goddesses Gaṅgā and Yamunā standing on makaras and attended by female chauri bearers. The workmanship is very similar to that in the mahādvāra of the Gaurīśvara temple at the place. These pieces may be removed to a safer spot.

### THE GAURĪŚVARA TEMPLE.

The Gaurīśvara temple comprises now of six buildings situated in front of the Jahgīrdār's bungalow.

The most ornate and interesting of them all is the mahādvāra which resembles similar parts of the temple at Tāḍapatri (Pl. VIII, 1). About four feet of its lower part are now imbedded in the earth so that only the torsos of Gaṅgā and Yamunā are visible. The eastern jambs contain images of dancers, musicians, a monkey eating fruit, etc. There is the figure of Umāmahēśvara on the lintel attended by Īśāna and Viṣṇu.

**Wall Sculptures.** The outer walls have rows of sculptured figures thus—

*South East—*

Bhairava attended by dancing dwarfs and half-naked women.

*South—*

(a) Sadāśiva standing, attended by ṛishis, Nandikēśvara, etc., under a relieveo turret of the Dravidian style supported on either side by ornamental pilasters.

(b) Venkaṭēśa standing with worshippers and attendants.

*West—*

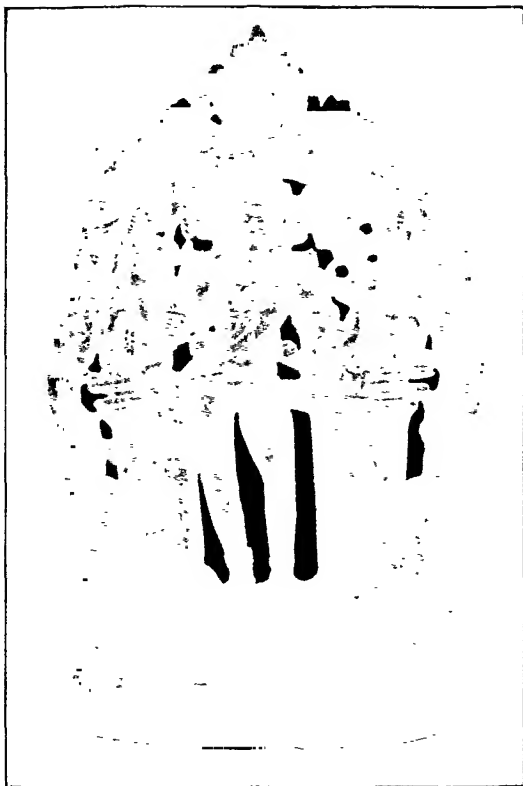
(a) Vīrabhadra attended by goat-headed Dakshabrahma and sages with Ardhanārīśvara to the left and Rati and Manmatha to the right.

(b) Vēṇugōpāla attended by the Gōpīs.

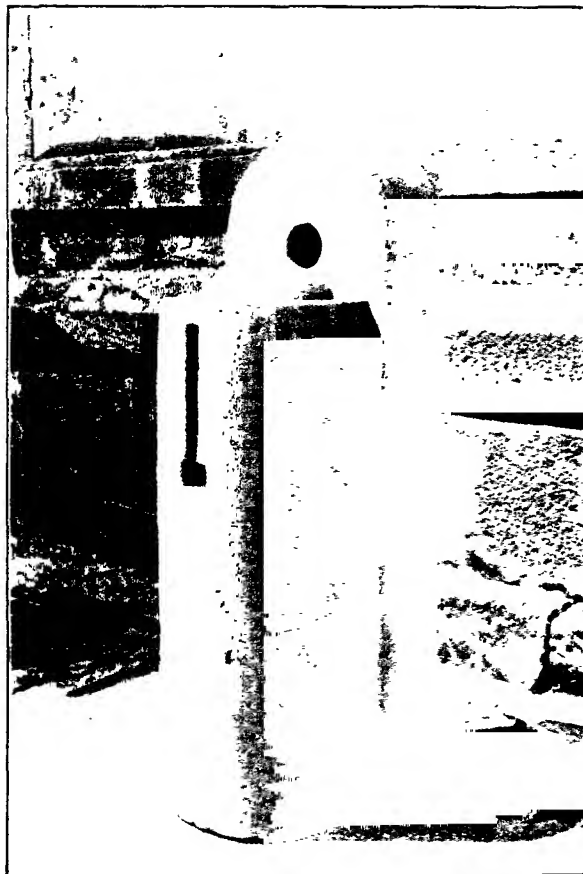
*North—*

(a) Śiva seated with Nandikēśvara singing and Gaṇēśa dancing.

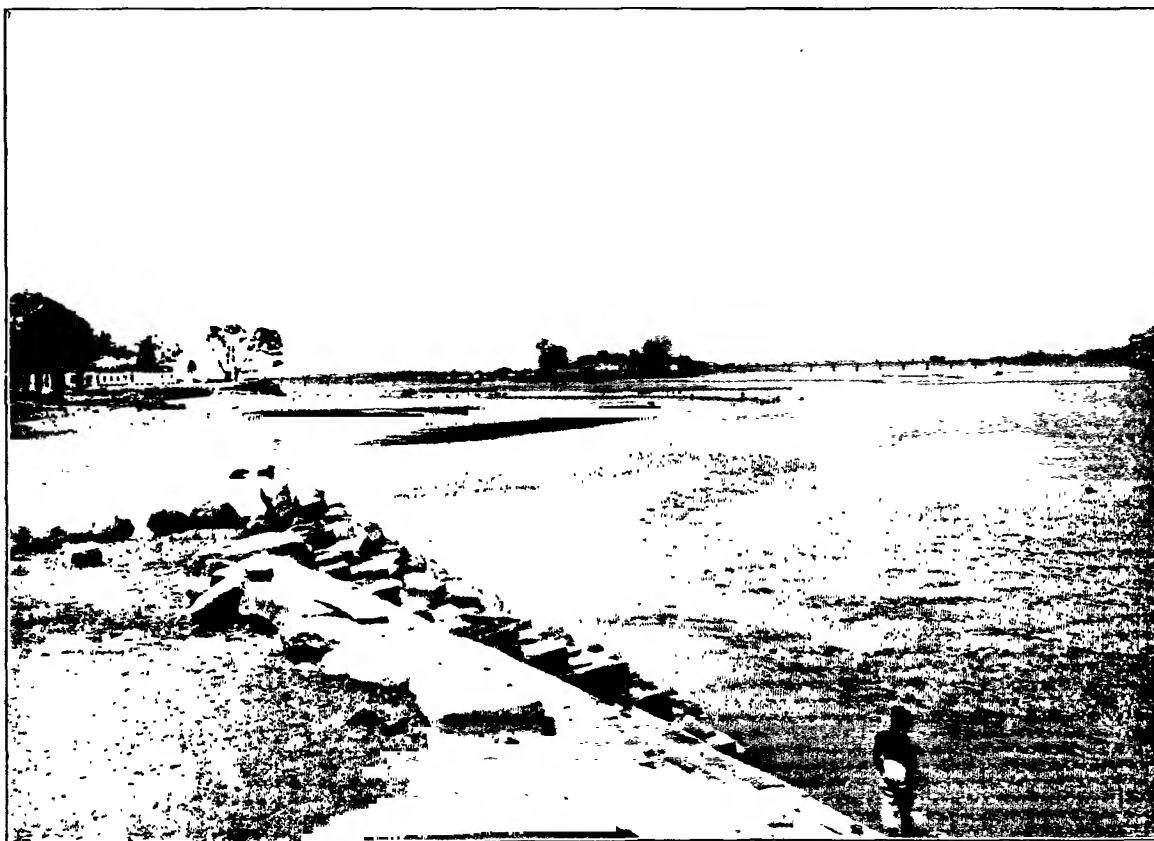
(b) Gōpīvastrāpaharaṇa with Kṛishṇa on a tree and the naked girls begging for their clothes.



1. KATABHAIRAVA, DESESVARA TEMPLE,  
MUGUR (p. 30).



2. SUGARCANE MILL, DESESVARA TEMPLE,  
MUGUR (p. 29).



3. CONFLUENCE, TIRUMAKUDALU-NARASIPURA (p. 31).





*North-east*—Śrī Rāma attended by his brothers and with Sugrīva and Hanumān near his feet, Sītā to his left and Vasishṭha to his right.

Around the building run the highly ornate eaves bearing images of dancing gods, etc., under the kīrtimukhas and monkeys in various attitudes.

**Eaves.**

The parapet has rows of amazons riding on lions, while from the corners of the eaves hang stone chains some of which have four links with a pendant hanging from a cobra. The eastern kīrtimukha contains a very interesting figure of Yōgā-narasimha in pensive pose with his head supported by the left hand.

**Parapet.**

The west lintel shows Śiva fighting the Rākshasas with bow and arrow and a trident in his hands.

Inside the mahādvāra stand four pillars bearing interesting sculptures. Some of these are Vāli and Sugrīva fighting, Śiva slaying the elephant demon, Narasimha in different poses and about ten panels containing well executed relievo images of the Pāllegārs of Hadināḍ and their families. One of them, probably the single man facing south, is the builder of the structure named Mudda Bhūpāla and there appear to be three other groups, probably those of his ancestors.

**Other Sculptures.**

The dome has eight turrets with dancing figures and a central padma pendant.

The inner part of the mahādvāra has, facing south, a Mahishāsura-mardini group and, facing north, two interesting groups :—

(a) Rāma embracing Hanumān

(b) A huntress getting a thorn removed by a boy.

The date of the structure appears to be similar to that of the Gaṅgādharaśvara temple at Seringapatam and the Tāḍapatri temple, i.e. c. 1600.

**Date.**

The shrine of Gaurīśvara has been so completely rebuilt about 40 years ago that it has not much architectural value. However many of its pillars appear to have come from the old temple of the 16th century, excepting only four which contain cylindrical shafts and thus raise a doubt about their origin. They bear inscriptions in Nāgari and Kannaḍa and perhaps come from the dismantled temple of Mūlasthānēśvara which is about two miles away. The liṅga is at present more than four feet below the ground level which perhaps is due to the fact that the debris of the old town have raised the level of the new town. Inside the present navaraṅga there are about a dozen images of stone mostly connected with Śiva Pañchāvatana and carved in comparatively recent times. But the most beautiful of these is a seated Gaṇēśa close to the door, which is unmistakably a beautiful piece of Hoysala

**Main Shrine.**

workmanship. Behind the main temple is a Pañchalingēśvara shrine whose pillars are somewhat interesting.

The Gaurī shrine is similar in character to the main shrine. The image of **Gauri Shrine.** the goddess is of the Vijayanagar period.

The other two buildings are the ratha-maṇṭapa which is in a dilapidated **Mantapas** condition and the śāsana-maṇṭapa.

## THE BILIGIRI HILLS.

(Plates VII. 1; and IX. 1).

### THE BIG SAMPIGE TREE.

About 7 miles from the south-west of the Rāṅganātha<sup>1</sup> temple on the Biligiri-raṅga Hills, two miles east of the motor road to Chāmarājanagar, and about 3 furlongs beyond the Mysore border up to which access is available by a temporary motor road, there is a deep valley through which a pathway leads us to the Attikhan estate where flows a large stream named Bhārgavī. Round about, there are large numbers of *sampige* or *champaka* trees along with others and the area is darkened by a dense covering of trees. By the side of a rivulet, on its east bank, stands a gigantic *champaka* tree which is one of the wonders of the Biligiriraṅga Hills. Since flood water has washed out the earth over its roots, the latter visibly form a platform close by the side of the water, the length of which is about 70 feet north to south. Above it, the gnarled mixture of trunk and roots of huge dimensions measures about 85 feet in circumference and forms the second platform out of which arises the trunk of the tree which roughly measures about 65 feet. The great branches some of which are 5 feet in diameter emerge at about 5 feet from the ground. But the height is about 130 feet. The tree bears flowers of the usual size and even smaller ones, of both the reddish and yellow types in the *jātra* season, *i.e.*, in the month of April. On the east side of the tree on the platform there are more than a hundred round-headed or cone-headed smooth stones which are worshipped as liṅgas. One or two of them are chiselled ones and the largest of them is about 15" in breadth.

On the north-east corner of the roots of the great tree there is a large entrance into the cave inside the roots of the tree. The entrance measures  $4\frac{1}{2}'$  by  $1\frac{1}{2}'$ . It has an outer chamber with an inner one and is said to be the abode of cobras. The tree appears to be several hundreds of years old and is said to be connected with the sage Bhārgava.

1. The image of Rāṅganātha on the Biligiri hills is not in a reclining posture as at Śiva-saṁudram or Seringapatam. It is standing in samabhaṅga with the lower left hand on Kaṭi like Śrīnivāsa. (Pl. VIII. 3).



1. KESAVA, CHENNIGARAYA TEMPLE,  
ALAGODI\* (p. 33).



2. VISHNU DANCING, AGASTYESVARA TEMPLE,  
TIRUMAKUDALU\* (p. 34).



3. LINGA, AGASTYESVARA TEMPLE,  
TIRUMAKUDALU (p. 33.)



4. DAKSHINAMURTI, AGASTYESVARA TEMPLE,  
TIRUMAKUDALU (p. 34)



The whole spot is a lovely one full of the beauty of virgin nature. On any early morning the road and pathway leading to the tree would offer the most interesting study for trackers. The road is full of the foot-prints of the denizens of the forest passing through it during the night, including (as was actually observed) elephants, both herds and rogues, bison in herds and single ones, sambar, deer, jungle sheep, wild swan, bears, leopards, jungle fowl, porcupine, wild dog, pythons and cobras. Varied birds perch on the tree tops. But fruit trees, monkeys and crows are rare. The insects have a world of their own. As for the trees, it is their home.

Mr. Morris of Attikhan estate has a permanent *makan* put up in the large clearing with a pool in its centre about half a mile inside the Mysore border.

## AGARA.

### NARASIMHA TEMPLE.

(Pl. X, 1).

Agara is a small village in the north-east of Yelandūr Taluk. It has three chief temples of which the most important is that of **Situation.** Yōgānarasimha. It is situated to the west of Agara.

Curiously it faces west direct; while its mahādvāra faces north. The mahādvāra consists of three aṅkaṇas with an inner and outer porch, the inner pillars being of the round cylindrical type, while the cubical bases have the nāga heads in the corners.

**Mahadvara.** The porch pillars, however, have sixteen-sided shafts.

The main building consists of a garbhagriha and a vestibule, both of which appear to belong to the Chōḷa days. The garbhagriha has a most unusual shape, being round as in the temples of modern Travancore (Pl. X, 2). It has nothing **Garbhagriha.** ornamental,

The navaraṅga has a western and a northern porch and appears to have been rebuilt about 40 years ago with old materials. Its four pillars are sixteen-sided and bear sculptures on the cubical bases.

**Navaranga.** The central ceiling has three sets of corner stones with a fine pendant lotus hanging at the top.

The image of Yōgānarasimha in the garbhagriha is very beautiful (Pl. X, 3). It is seated with its legs tied by a band in the yōga posture. The two front hands are freely hanging down while resting on the knees. The two back hands hold a fine chakra and a śankha, and the tōraṇa over the head is formed of a row of

creepers. The image, though open mouthed and showing the tongue and fangs, is in a peaceful mood. It has also a small Lakshmī image on its right breast. It has the third eye on its forehead. Nārada is playing on the vīṇā on the left and Prahlāda stands to the right. The pedestal has a Garuḍa seated in padmāsana.

The image needs to be firmly fixed with *asṭabandhana*. The leaking roof needs repair. The stone flooring should be cement-pointed. It is highly desirable to give the temple a compound wall.

The Lakshmī shrine is below the ground level and is in a bad state of preservation. The image is in a good condition but smeared over with oil and coated with wax. The shrine requires to be rebuilt similar to the Narasimha shrine, though it is smaller in dimensions.

It is understood that the temple has large funds at its credit.

### THE DURGĀ TEMPLE.

The temple of Durgā is one of the oldest and most interesting buildings in the village. It bears all the marks of a Chōḷa temple of the time of Rāja Rāja the Great.

Its outer wall which is right-angled like the great temple of Tanjore has a large round cornice above which runs a frieze of horned lions with makara heads in the corners. The upper part of the walls have the usual pilasters and niches, while the octagonal tower has ornamental horse-shoe arches.

The navaranga of the temple has cylindrical granite pillars.

#### Navaranga.

The image in the garbhagṛiha represents Durgā standing in samabhaṅga as Vaishṇavī with a lion behind her legs and an elephant head on the pedestal. The image is a fine one with thickish lower lip, a narrow waist, and large rounded breasts tied by a breast-band (Pl. IX. 2).

The temple tower is in a precarious condition. The whole structure deserves to be carefully rebuilt in view of its antiquity and its inscriptions which almost cover up its walls.

### RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple, as usual, is to the north-east of the village. It is an old structure of the Chōḷa times, to which additions seem to have been made by the Hoysaḷas.

The chief figure of interest here is Pārvatī who stands in a small shrine to the left of the main shrine. She is in samabhaṅga with her hands thus disposed: abhaya and rosary, ankuṣa,



2. DURGA, AGASTYESVARA TEMPLE,  
TIRUMAKUDALU (p. 33).



3. LADY PLAYING ON FIDDLE, AGASTYESVARA  
TEMPLE, TIRUMAKUDALU (p. 34).





1. KUMARASVAMI, AGASTYESVARA TEMPLE,  
TIRUMAKUDALU (p 34)

padma and dāna. She has no breast bands but wears a lower cloth in the Chōla style.

The temple is badly out of repair. Perhaps it would be safer to put out of danger such parts of its walls as are out of plumb.

**Conservation.** In the place of the mahādvāra stand four granite jambs.

Evidently it would be difficult to find funds for repairing all the temples of the town. But something may be done to save them from ruin.

## MADDUR.

### CHAKRAPĀṆI TEMPLE.

About two furlongs to the west of the village stands a granite temple of Chakrapāṇi whose garbhagṛha, vestibule and navaraṅga with its four cylindrical pillars are clearly the work of the middle of the 13th century as seen by the inscriptions.

**History.** A new Tamil inscription was discovered on the octagonal cornice of the outer wall of the vestibule.

On the outer walls of this portion are found the ornamental pilasters and niches.

**General Description** The front hall called the pātālāṅkaṇa in the previous reports has six fluted pillars of granite with serpent-headed corners, sixteen-fluted shafts and imitation ribbed brackets. On the west wall of the hall is a long Kannaḍa inscription of Vīra Bukkarāya dated Śaka 1292 (1370

**Hall.** A. D.). In front of the hall is a porch whose pillars have on their cubical mouldings rough reliefs of gods and dancers.

The original image of the temple appears to have disappeared. It has been substituted by a much smaller one of Viṣṇu, called Nambi-Nārāyaṇa.

**Main Image.**

The temple is in a very dilapidated condition. Many portions of the outer wall have come down: while the inner wall on the north

**Conservation.** side is partly out of plumb.

### OLD DĒŚĒŚVARA TEMPLE.

At the eastern extremity of the village of Maddūr stands the old temple of Dēśēśvara which, according to Yelandūr 41 now kept behind the Vīrabhadra shrine, was constructed in Śaka 904 or 982 A.D., evidently in the Gaṅga period. All

**History.** traces of the Gaṅga times have now disappeared except the liṅga stone in whose damaged spherical top are identified Gaṇapati, Śiva and Pārvatī.

The navaraṅga has four pillars of the round cylindrical type which bear Tamil inscriptions. It has a porch on the south, perhaps of the Pāllegār times. The navaraṅga ceiling is an old piece consisting of a flat slab divided into nine panels with Tāṇḍavēśvara in the centre and the Dikpālakas around, and dancing Yakshas on the corner stones.

**Navaranga.**

The most interesting architectural portion of the temple is the small bull maṇṭapa facing the navaraṅga (Pl. IX, 3). It has four short pillars of which the south-east one bears a Tamil inscription. The pillars are from the bottom to the top cubical, octagonal with flower petals, and cylindrical with beaded hangings having interesting sculptures in the inter-spaces. Above a floral band is a vase-shaped moulding with real ribbed brackets as in the Chōḷa period. This appears to be probably a Chōḷa contribution.

**Bull Mantapa.**

A new inscription was discovered on the octagonal cornice of the temple to its north. It is about 30' long and is in late Hoysaḷa Kannaḍa characters.

**Inscription.**

The temple was rebuilt with soapstone walls about six years ago. It has a good fund at its disposal. The Dēśēśvara shrine is leaky and water collects inside, since its sōmasūtra is choked up. The flooring and the roof all need to be repaired. The flooring of the prākāra is also out of repair. The towers and walls have a large number of plants growing up. These need to be removed.

**Conservation.**

## MUGUR.

Mūgūr contains about half a dozen temples of which three appear to be of importance, namely :--

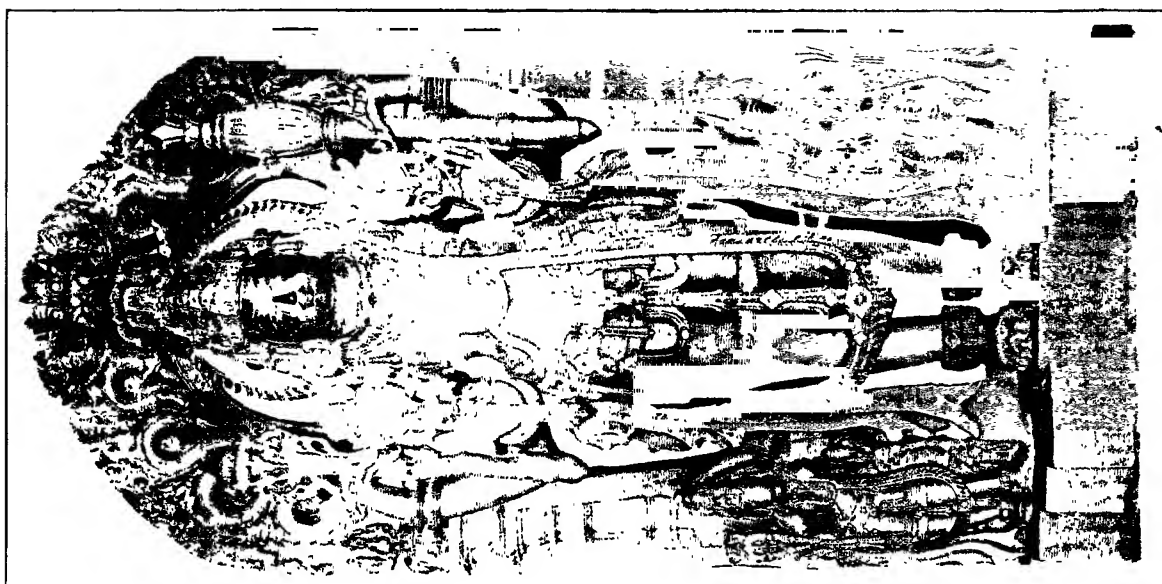
1. Dēśēśvara.
2. Tripurāmbā.
3. Nārāyaṇa.

## DĒŚĒŚVARA TEMPLE.

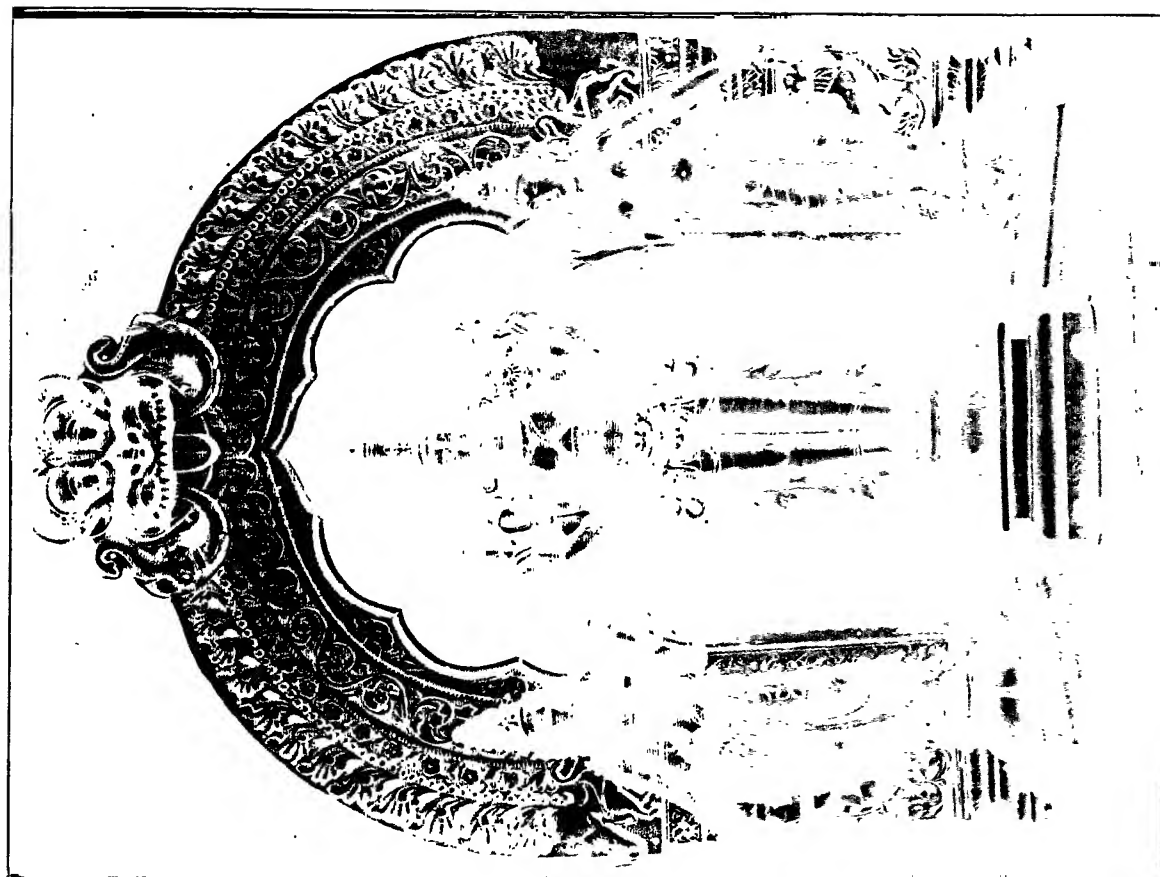
As usual this temple is situated at the north-eastern end of the town and has now a large enclosure.

It appears to have been constructed in four different stages. The original shrine of Dēśēśvara appears to have been a small architecturally insignificant building of one aṅkaṇa built over the low natural liṅga of Dēśēśvara in the Chōḷa times.

**History.**



1. KIRTINARAYANA, TALKAD (p. 35).  
*Mysore Archaeological Survey*



2. PROFESSIONAL IMAGE OF KIRTINARAYANA, TALKAD (p. 36).



In the late Hoysaḷa period, perhaps during the days of Narasimha III, the whole town must have been converted into a big agrahāra with the Dēśēśvara temple improved and enlarged by the addition of a large granite structure of Śaṅkarēśvara built in close proximity to Dēśēśvara, which in later times was given a doorway connecting it with the navaraṅga of Śaṅkarēśvara.

The Śaṅkarēśvara shrine which bears on its octagonal cornice a long Kannaḍa inscription of Hoysaḷa Narasimha III has on the outer wall the usual right angled pilasters with the vase and loaf-shaped mouldings and the beaded hangings with the three usual niches surmounted by boat-shaped śikharas. In the shrine stands a largish liṅga about one foot in diameter which is called Śaṅkarēśvara. The navaraṅga contains several unimportant images, among which are Sūrya, Viṣṇu, Saptamātrikās, etc. The navaraṅga pillars are of the cylindrical type and an additional aṅkaṇa has been added in later times on the north side.

In the Vijayanagar period during the times of Krishṇarāya and Achyutarāya large improvements appear to have been made by the Hadināḍ Pāllegārs and their subordinates. Among these improvements are the following :—

- (1) The construction of the prakāra wall, the donor's image being carved on the south wall opposite to the south porch of the main temple.
- (2) The gōpura with its mahādvāra showing about four portrait statues of local chieftains.
- (3) The Garuḍagamba, etc.
- (4) The pañchaliṅga shrine with its finely carved pilasters and jambs ornamented with scroll work.
- (5) The Pārvatī shrine with its standing image of Pārvatī (abhaya, padma, padma, dāna).

The oldest objects in the compound are six pillars, two near the Hanumān shrine and four in front of the kitchen. These are Chōḷa pieces with the following parts: cubical base, sixteen-fluted shaft, octagonal shaft and vase-shaped moulding. Probably these belonged to the original Dēśēśvara shrine and the maṇṭapa in front of it.

Against the outer wall on the south side of the shrine there is a stone sugar-cane mill (Pl. XI, 2).

The front porch of Śaṅkarēśvara has been, probably in later times, extended by two aṅkaṇas so as to include the bull maṇṭapa.

#### **Porch.**

The wooden doorways of the yāgaśālā and pañchaliṅga shrines are finely carved pieces of the Vijayanagar period bearing various Śiva līlās.

#### **Wooden Doorways.**

Behind the compound in a smaller enclosure stands a small shrine containing a beautiful image of Kāla-Bhairava (Pl. XI. 1). It has a fine floral tōraṇa. The image which is about three feet high is one of the most elaborately carved in the place. It represents the god standing naked in a graceful tribhāṅga with a cobra girdle. His hands hold: broken sword, drum, trident and broken kapāla. The Gaṇas surround him, four on each side. There is a finely carved hound in the group. The latā tōraṇa with Yakshas in the convolutions has a lion face on top and is supported on brackets having elephants, men, yālis and makaras.

### TRIPURĀMBĀ TEMPLE.

About a hundred yards to the north of the Dēśēśvara temple stands the temple of Tripura-sundarī, which must have originally consisted of the garbhagṛiha and its appurtenant portions built in the later Hoysala days.

The navaraṅga, the mukhamanṭapa, the mahādvāra with its Pāllegār images and the prakāra are mostly of the Vijayanagar period, rebuilt and repaired probably early in the 19th century. The gōpura has disappeared.

The main image is a standing figure of Vaiṣṇavī (abhaya, chakra, śankha and dāna), with the prabhāvalī carved in the same stone.

This temple, the worship of which is in the hands of Vīraśaivas, is exceedingly popular with the non-Brahmin communities and

Arasus. Vīraśaivas and Vokkaligas generally dedicate particular girls to this temple so that it is an important source for the supply of dancing girls.

Opposite to the mahādvāra is built a swing manṭapa of brick and mortar which is a structure of the 19th century in the European style.

Early in the 19th century the inner parapet walls of the temple were decorated with more than a hundred turrets bearing stucco images of various deities which have been described by Mr. R. Narasimhachar<sup>1</sup>. These deserve close examination from the point of view of iconography and restoration like those at Nañjangūḍ.

### NĀRĀYAṆASVĀMI TEMPLE.

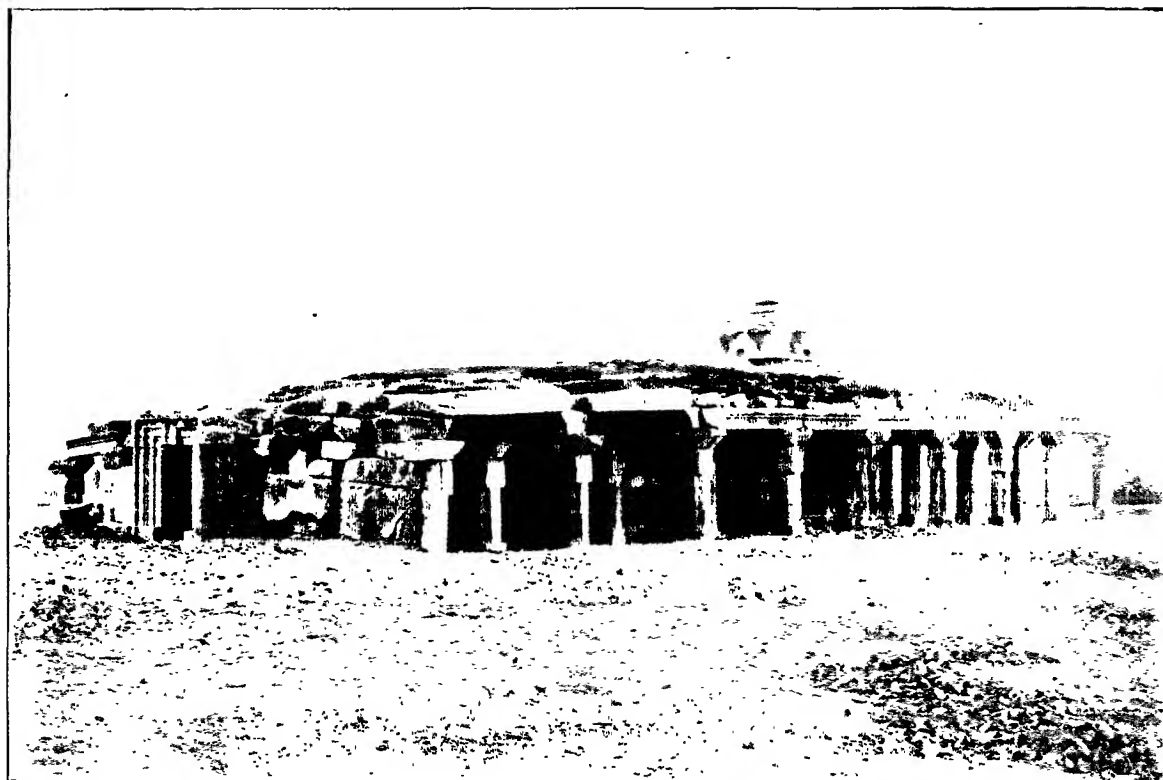
The temple of Nārāyaṇa stands to the west of the town.

It has a garbhagṛiha with pilastered outer walls, outer niches bearing tree-shaped towers, a very broad and short vestibule, and a navaraṅga of four pillars with a one-aṅkaṇa porch in front. All the pillars are mostly of granite and are cylindrical.

#### General Description.

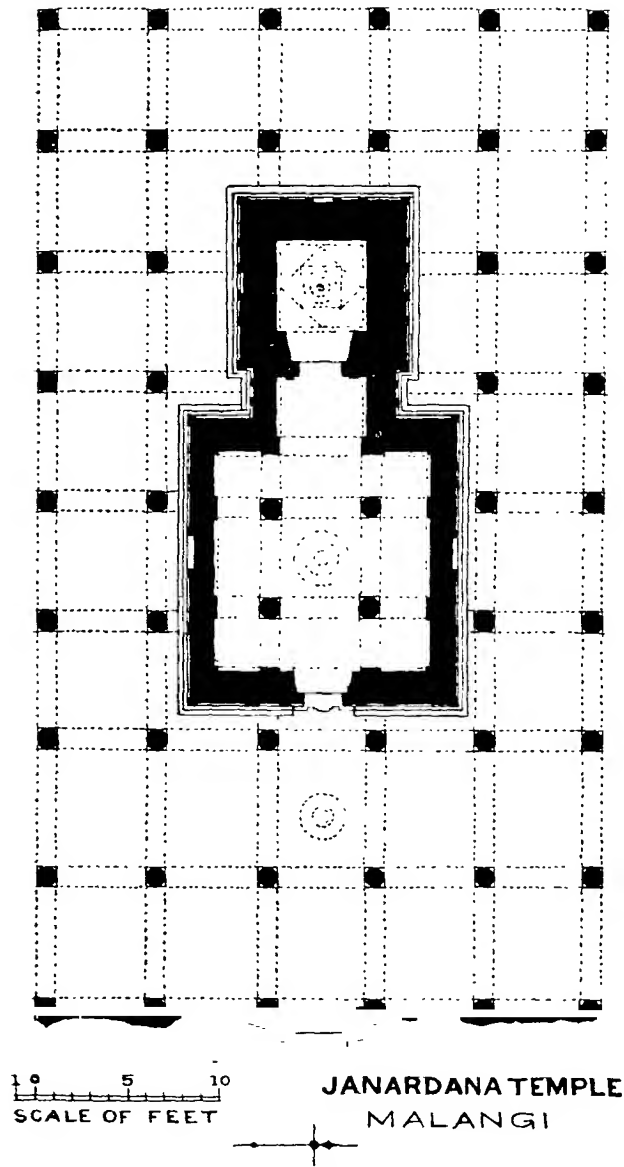
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1. M. A. R. 1912, p. 16.



1 JANARDANA TEMPLE (NORTH-EAST VIEW), MALINGI (p. 36.)





2. GROUND PLAN (p. 36.)



3. JANARDANA, JANARDANA TEMPLE,  
MALANGI (p. 36.)

There is nothing extraordinary in this temple ; but the plan is typical of the late Hoysaḷa period.

The roof is leaky and the prākāra walls of brick and mortar have cracked in many places.

### **Conservation.**

## **JAIN TEMPLES.**

About a hundred yards to the south of the Tripurāntēśvarī shrine stand two ruined Jain temples dedicated to Ādinātha and Pārśvanātha.

Pārśvanātha is a fine standing image, about 4' high, with a seven-hooded cobra over his head. On his pedestal a new Kannaḍa inscription of early Hoysaḷa times was discovered.

### **Parsvanatha.**

The Ādinātha image is also about 4' high and is seated cross-legged. On its pedestal also a new inscription was discovered.

### **Adinatha.**

The pillars of both the temples are of the Narasamaṅgala variety with a cubical base and over it an octagon, a roughly shaped bell, a vase and a loaf, all in granite. Such pillars may be of the very early Hoysaḷa period or even earlier.

### **Old Pillars.**

To the south of Mūgūr on the Sante-Mārahaḷḷi road between the 7th milestone and the Adḍahaḷḷa crossing the road stands a vīraga facing east with the top Kailāsa panel visible. Above it

### **New Inscriptions.**

there is a five-line Kannaḍa inscription, about 15 inches in width and 3 feet in length. The language and letters are of about the 14th century.

Another Kannaḍa inscription of the same Hoysaḷa period was discovered on two pieces of a rough stone slab lying in the south-east revetment at the corner of the road and the bridge. It contains 26 lines. The stone slab measures about  $5' \times 1\frac{1}{2}'$ .

Two other slabs in the revetment are said to contain inscriptions on their lower faces. Inscription stones are valuable and should not be thus misused.

## **T.-NARSIPUR.**

(Pl. XI, 3.)

## **MŪLASTHĀNĒŚVARA TEMPLE.**

The Mūlasthānēśvara temple is a structure of about 1300 A.D. rebuilt with old materials in the 19th century.

### **History.**

The only interesting architectural pieces in the temple are four of the eight pillars of the navaraṅga, which have interesting shafts connecting their cubical mouldings. These shafts bear various shapes: 1 a) tooth wheel shape and thirty-two pointed (b) tooth wheel shape and sixteen pointed. 2. Thirty-two fluted with a band. 3. Thirty-two fluted with a rope band and independent connecting drops at the corners. 4. Sixteen-sided with minor pillars at the corners.

The temple is in a good state of preservation but owing to its weak foundation some of the pillars appear to have sunk. They require to be watched for further sinking. One beam of the mukhamanṭapa is cracked and is supported by a wooden prop.

### GUÑJĀ-NARASIMHA TEMPLE.

The temple of Guñjā-Narasimha is a structure of about the middle Vijayanagar period, the earliest inscription being of the days of Kṛishṇarāya. It has been added to by the Mūgūr Arasus and by Kṛishṇarāja III.

The main image is a small one of Lakshminārasimha and not extraordinary in workmanship.

The temple is in a bad state of repair. The floods of 1924 have shaken it greatly; particularly the prākāra walls and the *kaisāle* verandah including the Āṇḍāl shrine, are in a dangerous condition, being much out of plumb. The brick parapet is heavy as at Nañjangūḍ. The flooring inside the temple needs to be completely remade.

The building is not an ancient monument, but since it is an important place of worship, it deserves the attention of the Muzrai authorities, particularly because of the danger of its collapse.

### ALAGODU.

Alagoḍu is a village about a mile to the south of T.-Narsipur. It has two temples which have both been rebuilt in the Pāllegār days with the materials of older temples and contain fragmentary inscriptions misplaced by the renovators.

### SIDDHĒŚVARA TEMPLE.

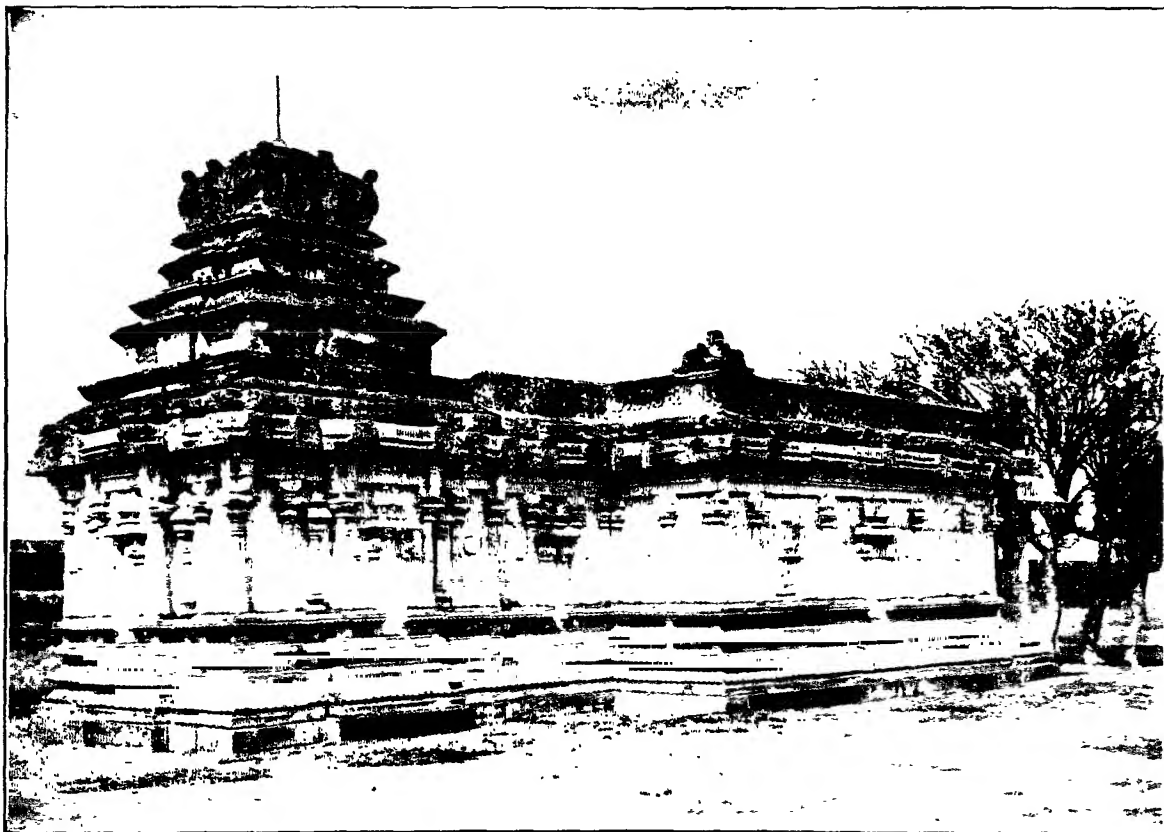
The Siddhēśvara temple which faces south has an image of Bhairava which has taken the place of the damaged old līṅga and another of Kālī, both of the Pāllegār days. But one of the Gaṇēśas at least and probably also Mahishāsura-mardīnī and



1. DANDAYUDHAPANI (BALASUBRAHMANYA),  
SOMESVARA TEMPLE, SIVASAMUDRAM (p. 38.)



2. GANESA, SOMESVARA TEMPLE,  
SIVASAMUDRAM (p. 38.)



3. MINAKSHI SHRINE, SOMESVARA TEMPLE, SIVASAMUDRAM (p. 38).



the four round pillars of chiselled granite with rows of hanging garlands, all belong to the Hoysaḷa times.

Near the Durgā shrine doorway there are two inscriptions in Kannaḍa. One of them which is of the time of Śrīpuruṣa Gaṅga has been read by Mr. R. Narasiṃha-char. A new Kannaḍa inscription was discovered on the basement of the east wall and another of the Gaṅga times, in the ceiling of the south-east of the hall.

The temple is in a bad condition.

### CHENNIGARĀYA TEMPLE.

The Chennigarāya temple which faces east is also a rebuilt one as seen by the misplaced pieces of a long Kannaḍa inscription on the basement cornice.

The navaraṅga and the small mukhamanṭapa have lathe-turned pillars whose bell shaped moulding has not yet fully developed. The image of Kēśava is of the usual Hoysaḷa type and stands about 5 feet high (Pl. XII, 1).

The walls of the temple are falling fast. Both the temples are leaking and are in a bad condition.

### TIRUMAKUDLU.

#### AGASTYĒŚVARA TEMPLE.

The Agastyēśvara temple is perhaps the oldest temple in the neighbourhood of Tirumakūḍlu. The chief object of worship is a liṅga said to have been consecrated by sage Agastya. It is of sandstone with its front face much worn out by water oozing up to its head and trickling down its face (Pl. XII, 3). This has now created three cup-like depressions in which water collects and overflows.

The temple has been built in at least three stages: The garbhagṛiha, the vestibule and the inner navaraṅga form the original temple.

Their outer walls have the octagonal cornices, and the right angled pilasters with beaded hangings. The inner navaraṅga pillars are round and are of the Narasamaṅgala type. The building is very probably of the Chōḷa times.

To this building the outer navaraṅga hall appears to have been added with its outer wall similar to the original walls and its square planned Draviḍian pillars bearing many interesting sculptures. Among these may be mentioned the following :—

Durgā holding trident and kalaśa, wearing long coat, and dancing, (Pl. XIII, 2) accompanied by a moustached drummer wearing shorts and long braid.

Women dancing and playing on musical instruments like the rudra-vīṇā. One lady is playing on the south Indian fiddle with a bow (Pl. XIII, 3). With this we may compare the figure of a violinist noticed at the Arkēśvara temple in Hale-Ālur<sup>1</sup>. This discovery of the Indian fiddle is highly important to the history of Indian musical instruments.

Arjuna shooting at the fish, etc.

On a platform to the west of the hall which appears to have been built in the Vijayanagar period are kept the following images :

Kumārasvāmi seated on a fine peacock with a peculiar design on the pedestal (Pl. XIII, 1).

Gaṇēśa with a broken trunk.

Two large dvārapālas—moustaches and muscles of the belly showing as at the Vaidyēśvara temple at Talkād.

Mahishāsūramardīnī—a fine Hoysaḷa group.

A similar Mahishāsūramardīnī of the Chōḷa or even of the Gaṅga period.

Sūrya of rude workmanship.

A special room to the north of this hall contains the utsavamūrti. On the floor of this room a new inscription of 1399 Śaka or 1477 A.D. was discovered.

To the north-west of the main temple stands the shrine of Pārvatī. This and the other structures surrounding the main temple including the mahādvāra, belong to the Pāllegār period or the Mysore dynasty as indicated by the tall sixteen-fluted pillars. In this outer pradakṣiṇā are kept a number of images :

#### Later Structures.

Nandi and Bali pīṭha opposite to the east door. On the octagonal cornices of the pedestal were discovered two new Tamil inscriptions of the time of Hoysaḷa Viranarasimha.

In the south prākāra—

Vishṇu dancing with eight arms—abhaya (thumb broken), daṇḍa, gadā, śaṅkha, chakra, padma, daṇḍa (?), lamba-hasta (Pl. XIII, 2). There is a drummer on each side. The image is Hoysaḷa.

Dakṣiṇāmūrti, seated against the south wall of the main temple, in yōgāsana with the knees tied together (Pl. XII, 4). The workmanship seems to be of the early part of the 19th century.

Gaṇapati with trunk to right.

Chaṇḍikēśvara.

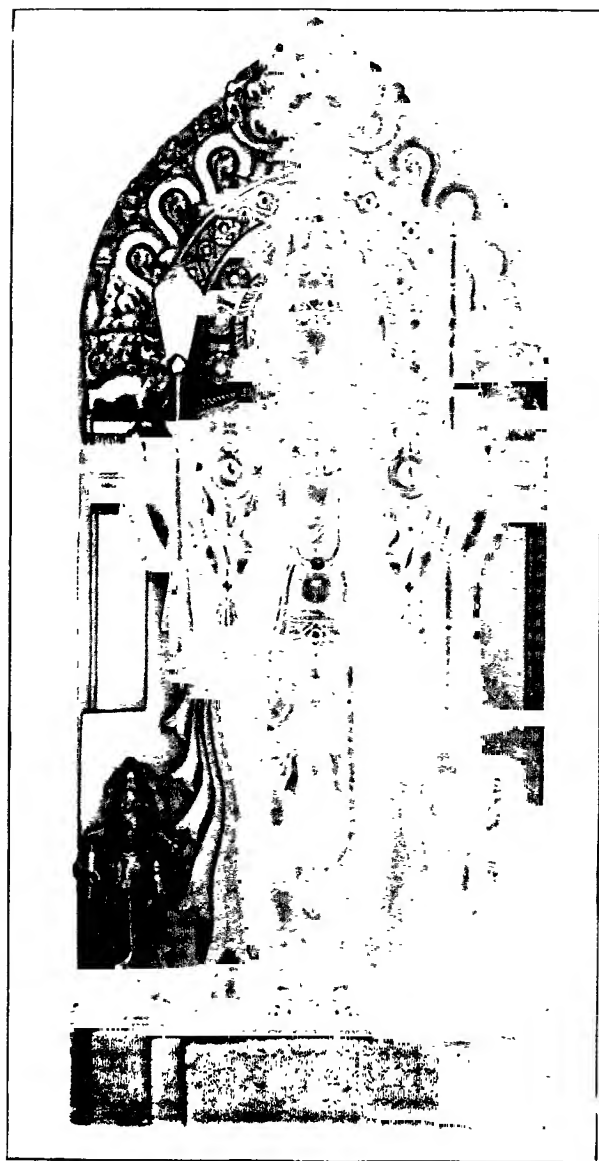
Kāmākṣī—stone image.

Manōnmanīdēvī—a copper image, two feet high, presented by Dalvoy Kalale Naṅjarājiah.

Vishṇu standing : abhaya, chakra, śaṅkha, dāna. (Poor work.)

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<sup>1</sup> M. A. R. 1937, p. 46, pl. XIV, 2.



1. SARANGAPANI, SARANGAPANI TEMPLE,  
MALAVALLI (p. 39).



2. LAKSHMINARASIMHA, LAKSHMINARASIMHA TEMPLE,  
MAREHALLI (p. 40).





A small Gaṇeśa—fine Hoysaḷa work.

The north mahādvāra is a large structure with a dvāra-maṇṭapa sheltering a large bull and a Hoysaḷa Gaṇeśa. In front of the dvāra-maṇṭapa is a large tōraṇa or arch and a lamp pillar. A new inscription has been set up in the verandah of this maṇṭapa to commemorate the founding of a Śivakūṭa by Mr. Hāsige Sūrappa of Talkāḍ in the year Prabhava which is wrongly shown as Śaka 1949 instead of 1849. The stone was laid by Sir Mirza Ismail.

**Conservation.** This temple is an ancient structure with a famous linga and a number of valuable sculptures. It deserves to be declared an ancient monument, protected and put under Class III.

The walls have been covered over with thick coatings of chunām which should be removed. The question of lighting up the temple with electricity may be considered.

#### OTHER INTERESTING OBJECTS.

Directly opposite to the Agastyēśvara temple on the left bank of the Kāvērī is a fine flight of steps leading up to a small temple of Bhikshēśvara.

**Confluence.** The confluence of the Kāvērī and the Kāpilā is one of the most beautiful spots in the State with the temples at the three angles, the bridges spanning, and the broad river and the sand banks in between. The flights of steps all around may be reset and the revetment extended as far as possible.

In the verandah of the Gaṇeśa shrine to the north of the old peepul tree or Aśvatthanārāyaṇa-vṛiksha and above inscription No. 66 **Interesting Sculptures.** (revised) there is an interesting row of sculptured objects including sceptre with spiral top, bow, arrow, bent sword, buckler, straight sword or goad, flywhisk, umbrella over trident-like object, trident, a sword, fly-whisk, lamp stand.

The Vyāsarāya mutt contains three brindāvanas or tombs of Raghunātha Tīrtha (about 250 years old), Śrīnātha Tīrtha and Vidyāvallabhasvāmi.

**Vyasaraya Mutt.** In the pākāśālā is a stone group of Agni with his consort riding on a ram and a fine creeper tōraṇa with flowers overhead.

#### TALKAD.

The temples at Talkāḍ have been noticed in detail in the Annual Report of this Department for the year 1932 (pp. 3-16). The beautiful Hoysaḷa image of

Kīrtinārāyaṇa and the processional image of the same god are both illustrated in this Report (Pl. XIV, 1 and 2).

### MALINGI.

#### JANĀRDANA TEMPLE.

(Pl. XV, 1).

Māliṅgi appears to have been a Chōḷa agrahāra (C. 1004 A.D.). The Janārdana temple seems to have been built in two stages (Pl. XV, 2).

The original Chōḷa temple consists of a garbhagriha, an open vestibule and a navaraṅga of four octagonal pillars. The outer walls have octagonal cornices and pilasters with hangings and niches with non-Hoysala arches. One has a kalaśa supported by two lampstands. By the right side of the navaraṅga doorway stands an elephant.

The tower is all of granite stone and has a kīrtimukha with a tall neck and a flat square-shaped stone kalaśa.

The main image is that of Janārdana with no consorts, with drapery showing and conical kirīṭa. His hands hold: abhaya, prayōga-chakra, thin tall śankha and gadā (Pl. XV, 3). In the same stone is carved the tōraṇa bearing a creeper scroll without figures.

Outside the temple and connected with it has been put up, later on, probably by Perumaḷa Daṇṇāyaka, a maṇṭapa with one aṅkaṇa all round and two on the east. The sides are open except on the east.

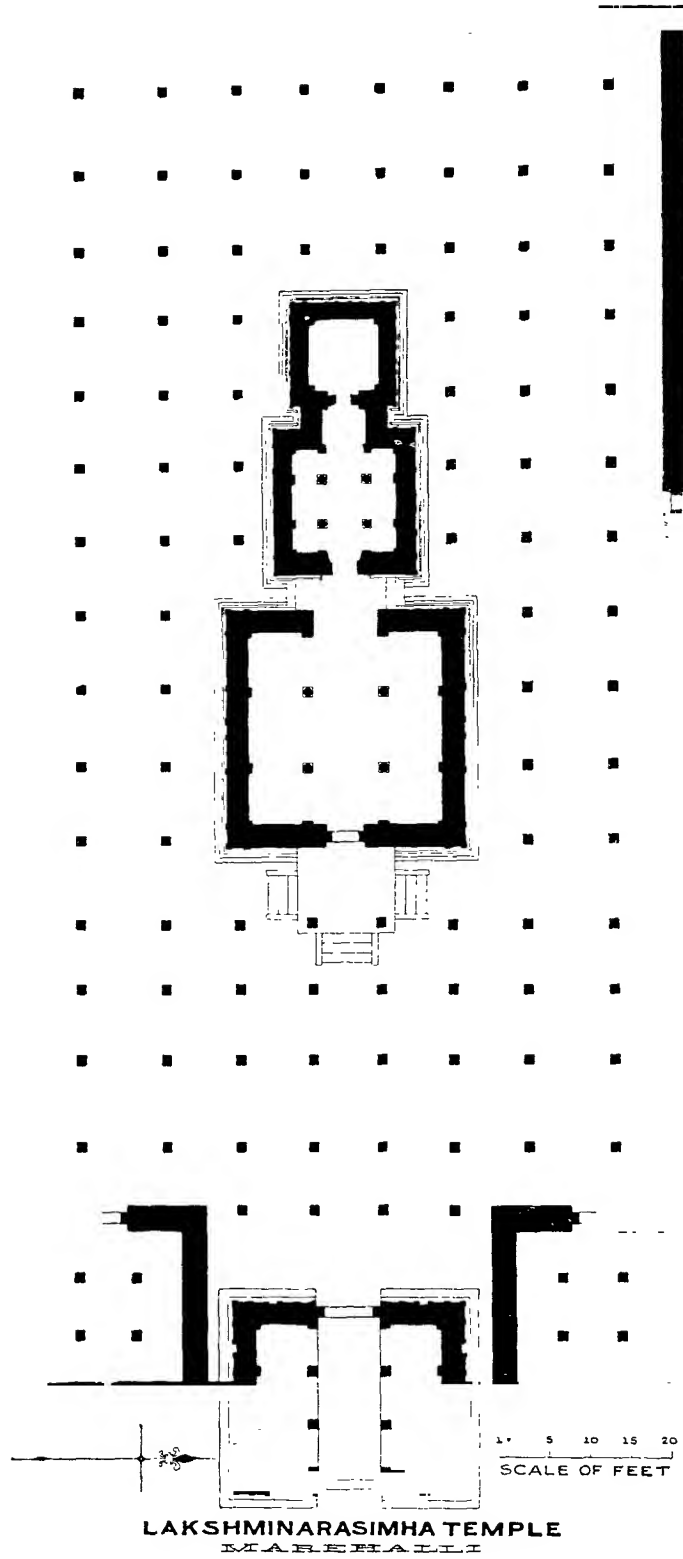
This temple is a genuine Chōḷa monument dedicated to Viṣṇu before the Hoysala days. It could be put into form with very little expenditure. The villagers are willing to subscribe. The temple deserves to be preserved since it is a monument of the time of Rāja Rāja Chōḷa. It is a pity that no pūjā is offered. The inscriptions prove the existence of Śrīvaiṣṇavas in the place long before Śrī Rāmānuja's time.

#### MAHĀLIṅGA TEMPLE.

This temple is badly damaged and almost impossible to repair.

#### MALLIKĀRJUNA TEMPLE.

The temple of Mallikārajuna is a Chōḷa structure originally of one aṅkaṇa only with a large liṅga. Additions to the temple have been made in a later, probably Hoysala, period.



GROUND PLAN (p. 39).



The Talkad sahuakar Mr. T. S. Sadasiva Murthi is in occupation of the temple and its surroundings. He may vacate them and put them into repair.

## VIJAPUR.

### ARKĒŚVARA TEMPLE.

About three miles east of Talkād is a small village called Vijāpūr near which is an old mud fort. Here, close to the road, stands the temple of Arkēśvara. It contains a large natural līṅga (15" in diameter) which is one of the five sacred līṅgas visited during the Pañchaliṅga festival. The original temple appears to have belonged to the Chōḷa period.

Two pillars of the time, which are of black stone, stand near the Sūrya shrine which is constructed of inscription stones collected from the neighbourhood and one Hoysaḷa bell-shaped pillar. The image of Sūrya is about 2 feet high and is carved along with low relief prabhāvali of one stone.

Behind the Sūrya shrine and facing the main temple is a row of four modern shrines containing four līṅgas of different sizes.

The main temple is a rebuilt structure of all manner of worked stones including a Gaṅga inscription in the back wall. The pillars of the navaraṅga are plain and octagonal and the small bull in the vestibule is without ornamentation except for one necklet.

The temple has lost its archæological character except for its inscriptions.

## SIVASAMUDRAM.

The island of Śivasamudram has since about 1805 been under the administration of the Jahagīrdar of the place. It contains two important temples, namely, the Raṅganātha temple to the west of the old town and the Sōmēśvara temple to the north-east.

### SŌMĒŚVARA TEMPLE.

On the octagonal cornice of the basement of the Sōmēśvara temple is a long Tamil inscription of the days of Ballāḷa II.

The Sōmēśvara temple contains a large compound enclosed by a high wall with an eastern walled up mahādvāra and a western one which is in use. The latter is more elaborately worked and resembles in workmanship the great mahādvāras of

Chidambaram and elsewhere with their round and fluted pilasters, their ornamented niches and the vertical stone bands rising up above multi-storied turrets. Neither mahādvāra has the brick tower, but has, instead, a couchant bull on top which is, of course, a 19th century work.

The shrine of the god has been completely rebuilt in later times so that the basement inscription on the octagonal cornice is greatly disturbed, while the walls of the navaraṅga, particularly, are built of brick and mortar.

The building contains a garbhagriha with a large liṅga, a vestibule with a short horned bull, a navaraṅga of Draviḍian pillars and a porch of one aṅkaṇa in breadth and three aṅkaṇas in length with Draviḍian pillars.

There are kept the images of Sūrya and Chandra, a beautiful figure of Gaṇeśa (Pl. XVI, 2) of the Hoysala period, and some other images including a fine stone image of Bālasubrahmaṇya as Daṇḍāyudhapāṇi (Pl. XVI, 1).

The flight of steps to the porch in front is supported by two lion heads from which gigantic creepers are emerging.

A well preserved original structure is the temple of Mīnākshī (Pl. XVI, 3) whose walls have round and other cornices of the Chōḷa type and ornamental pilasters and niches.

On the way from the Sōmēśvara temple to that of Raṅganātha there are two maṇṭapas one of which is octagonal and the other, square. The former could be restored with little cost.

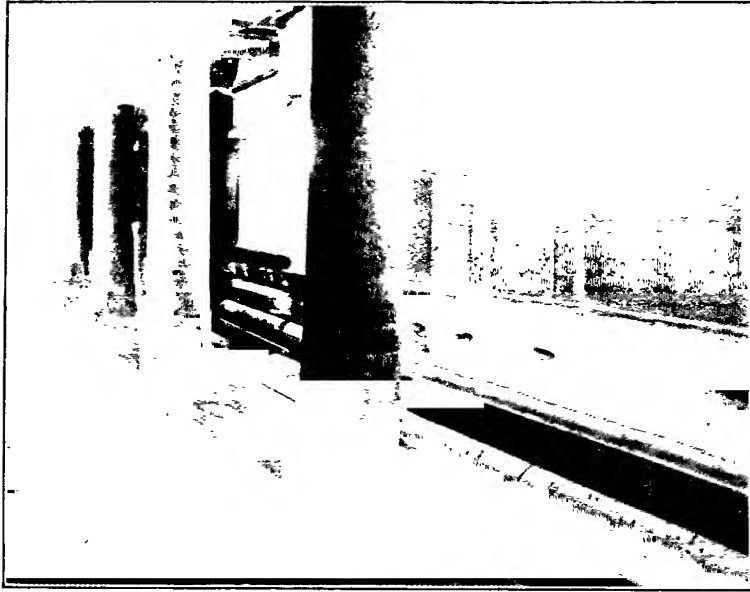
### RAṅGANĀTHA TEMPLE.

The Raṅganātha temple which must also have been built in the days of the Hoysalas is a disappointing structure which appears to have been almost completely rebuilt in the 18th or 19th century.

The Raṅganātha image which is about eight feet long is reclining in the sleeping pose on a conventionalised Ananta figure with seven hoods and has a small image of Kāverī near his feet. The god's image is a good one, though not as good as that at

Seringapatam. (Pl. I Frontispiece)

The other images in the navaraṅga are Takshaka, the serpent king, a Rāma group, the Āḷvārs, Rāmānujāchārya, etc. In the compound of the Rāṅganātha temple are kept the images of the first jahagīrdār and his lady, two portrait



1 LAKSHMINARASIMHA SHRINE (OUTER WALL),  
LAKSHMINARASIMHA TEMPLE, MAREHALLI (p. 40).



2. KAVERI, NEKEDAT (p. 41.)





images which do not do credit to the artist who executed them. To the south-east of the Raṅganātha temple stands a large stone relievo image pointed out as Sugrīva, while to its south is an image of Hanumān.

The temple is in a bad state of repair. A beam above the garbhagṛiha doorway and one above the vestibule doorway are cracked.

**Conservation.** The latter needs immediate support. The walls are mostly of brick and it is difficult to surmise where the old stone walls have gone. Both the maṇṭapas in front are damaged and could be set right with little cost. The flooring is being repaired.

It is understood that the Government of Mysore have donated three villages viz., Pūrigāli, Kaggalīpura and Honagaḷḷi and that the accumulated funds of the temples are said to amount to a lakh of rupees. With this amount available for permanent improvements and the large income for annual expenditure, both the temples and the whole neighbourhood could be greatly improved and the place made fit for the visits of the pious public.

### MALAVALLI.

#### ŚĀRṆGAPĀṆI TEMPLE.

In the fort of Maḷavaḷḷi town stands the temple of Śārṅgapāṇi, an old Hoysaḷa structure of which only the inner walls of the garbhagṛiha and the vestibule remain. All else is rude work of the Vijayanagar period.

Over the lintel of the vestibule doorway is a Paṭṭābhirāma group in stucco. The chief image (5 feet high) is a fine one in samabhaṅga and holds: conch, arrow, unstrung bow and chakra. Śrī and Bhū stand on either side of him. Over his head is a serpentine tōraṇa with the ten avatārs around. (Pl. XVII, 1)

#### Main Image.

In the navaraṅga are kept the images of Namālvār and Śrī Rāmānuja. In the north cell are several metallic images one of which is Varadarāja, the utsavamūrti of the Narasimha temple at Mārēhaḷḷi.

#### Other Images.

### MAREHALLI.

Mārēhaḷḷi appears to have been an old agrahāra town built in the days of Rāja Rāja Chōḷa and subsequently endowed by Hoysaḷa and Vijayanagar rulers.

#### LAKSHMĪNARASIMHA TEMPLE.

The original temple appears to have consisted of a garbhagṛiha, an open shallow vestibule a four-pillard navaraṅga, a narrow passage with flights of steps to north and south and a mukhamāṇṭapa. (Pl. XVIII)

#### Description.

The basements of these structures contain inscriptions referring to Rājāśraya identified by Mr. R. Narasimhachar with Rāja Rāja.

**History.** An endowment made by Viṣṇuvardhana Hoysaḷa is recorded on the round cornice. The outer wall has a large round cornice as at the Rājarājēśvara temple at Tanjore, garlandless pilasters and a cornice bearing lions (Pl. XIX, 1). The original short Chōḷa pillars are still found in the vestibule. Others of their set have been used for the small Śiva temple.

The present navaraṅga and mukhamanṭapa with their cylindrical pillars as also the pātālāṅkaṇa with its more than twenty similar pillars and the old navaraṅga porch appear to belong to the late Hoysaḷa days. This Hoysaḷa restoration corresponds with the construction of the Amṛitēśvara temple.

To this Hoysaḷa structure was added the prākāra and mahādvāra by Vijaya Bukka Rāya (II) of Vijayanagar and in the later Vijayanagar days the other structures round about were built, including perhaps the pond, etc. The small liṅga shrine to the north of the tank, however, contains early Chālukyan pillars.

The main image of Lakṣmīnaraśimha is a beautiful figure (Pl. XVII, 2). The tōraṇa and image are both of one stone and the former is of the serpentine type with the ten avatārs of Viṣṇu on the edge. The image is seated in sukhāsana with Lakṣmī on his lap. Though the mouth is open, the face is peaceful. The god's hands are thus disposed: abhaya, chakra, śankha and holding Lakṣmī's left arm. Only short drapery is worn by both. Lakṣmī holds a lotus in her left hand and a kalaśa is placed near her foot which rests on a padma. The god has a small knob on his forehead, which perhaps represents the phālāksha. It is not certain if this image could be a Chōḷa piece. If it is not, what happened to the Chōḷa image? If it is, then the Hoysaḷa sculptors inherited their traditions largely from the Chōḷas.

This temple is a large and old one fit to be included as a protected monument and put into Class III for conservation. The roof and floor are in need of renewal. Electric lighting may also be installed and the approach improved. Many of the votaries are said to be rich and may be able to contribute towards the restoration.

### AMṚITĒŚVARA TEMPLE.

The Amṛitēśvara temple which stands close to the main road appears to be a Hoysaḷa-Draviḍian structure of granite.

#### **Situation.**

It has a garbhagrha with a medium sized liṅga, a vestibule, and a navaraṅga of four cylindrical granite pillars. There is a

#### **Description.**

Sūrya image in the navaraṅga. There is a doorway to the south.



2. KAVERT, MEKEDAT (p. 4L).



1. KAVERT, MEKEDAT (p. 11).



The outer walls have the octagonal cornice, the garlandless square pilasters and the niches with lotuses in the canopies above them.

#### Outer Wall.

### MEKEDAT.

About  $15\frac{1}{2}$  miles to the south of Sātanūr in the hilly country bordering on the Salem District, the Arkāvatī and the Kāvērī have their confluence or *saṅgam*. The Arkāvatī with its sandy bed offers a contrast to the rocky bed of the Kāvērī and lookstiny by its side. There is a Third Class Travellers' Bungalow with a vegetarian kitchen.

To the south of the kitchen stands a small temple of Śiva built of flat thin bricks of the 18th century over a smallish liṅga. There is nothing archæologically remarkable about the temple. In front of it near a headless bull stand a number of liṅgas and other images like Sūrya, etc.

A pathway leads from the *saṅgam* across the Arkāvatī and by the left bank of the Kāvērī east and then south to Mēkedāt which is about three miles away. Here the Kāvērī (Pl. XIX, 2) has cut for herself a way through a hard rocky basin (Pl. XX, 1 and 2). In the middle of the basin a long natural canal has been cut which is between 25 and 40 feet wide and perhaps more than 50 feet deep in many places. In one place a rock projects over the stream almost to its middle from the left bank. It is said that on the opposite bank too there was, some years ago, another projecting rock and that even goats could leap across. Hence the name Mēkedāt. Now only one half of this wonderful sight remains.

It is also remarkable that the water flowing fast has drilled by means of pebbles pits in the hard rocky bed by scores and even to the depth of 15 or 20 feet. Sometimes the rushing water has found an outlet through a side wall giving the pit the appearance of a *kaṇaja*. From the overhanging rocks bee-hives hang, while pigeons and larks have their nests in the clefts. This is a very interesting natural scene and would come as a surprise to many who see the Kāvērī as a slow flowing stream in the Madras Presidency. The overhanging rock and the boulders to its north are reached with some difficulty. It is advisable that sure footed people only should attempt the descent to the basin.

### KABBAL.

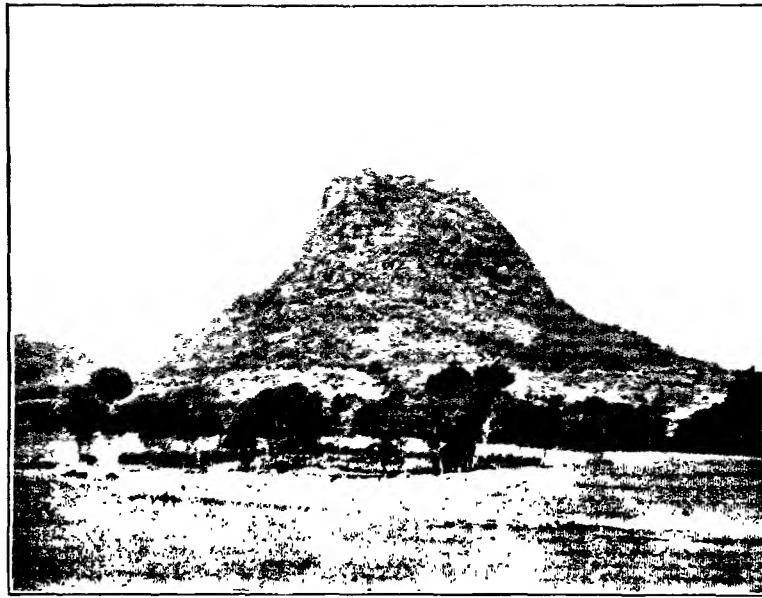
#### THE HILL FORT.

(Pl. XXI, 1).

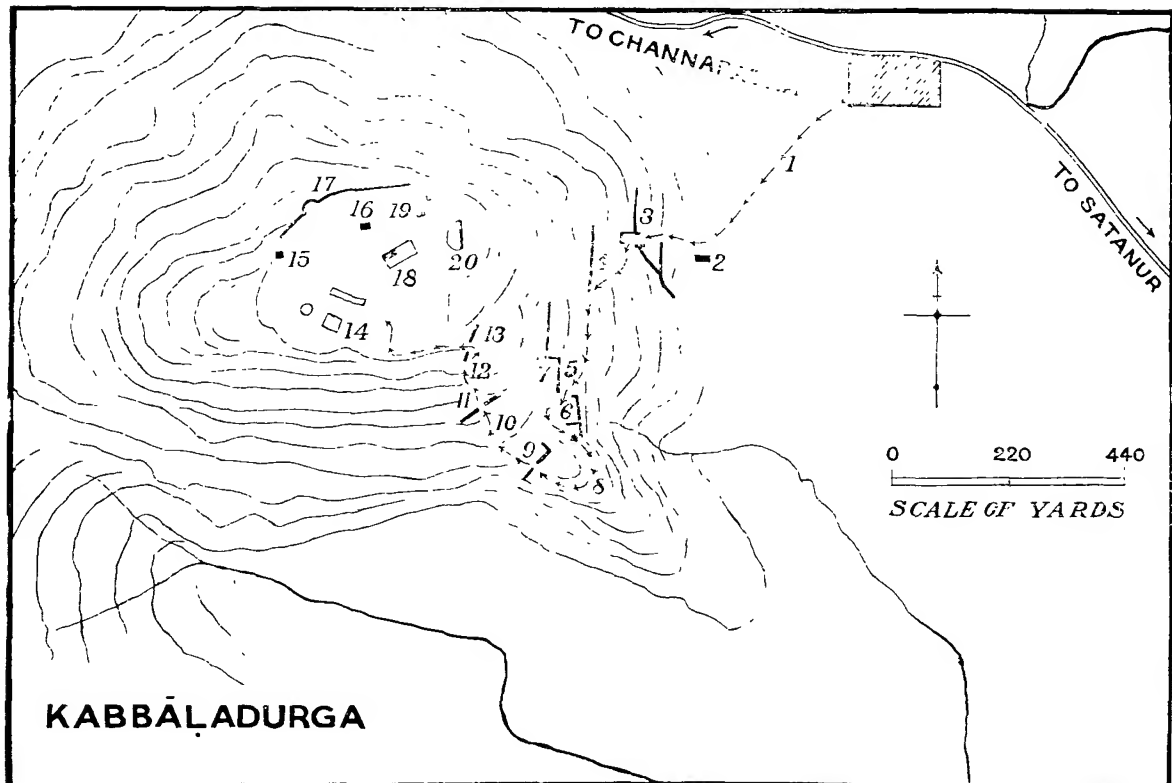
The numbers given below refer to the points of interest that we come across as we climb up the hill of Kabbāldurga (Pl. XXI, 2).

1. Path from Kabbāl village.

2. Kōṭṭṣvara temple—This is an old Chōḷa building, greatly dilapidated, the outer wall having almost fallen out. A round lamp pillar stands in front.
3. First fort wall and gate. The wall is made up of size stones and rubble with no masonry. The bastions are right-angled. The earthen parapet walls still stand in a few places. The first gateway is a small one with only two pillars and a lintel piece.
4. Ruins of the second fort wall. The gateway has now disappeared. It appears to have been of bricks measuring  $9'' \times 5'' \times 2''$ . The pathway here is paved with irregular stones.
- 5, 6. Third fort wall—Nearby are about a dozen steps cut in a single rock.
7. Water tank—It is now dried up. The inner face of the tank is of bricks and the outer face is of stone.
8. About 200 roughly cut steps lead up the side of the south-eastern tail. The steps are fit to be negotiated with only bare or rubber-soled feet.
9. Fourth fort wall—This has a small diḍḍi-gate or sally port supported by a wall on either side. Just behind it is a hollow in the rock for collecting the water.
10. The pathway leads up the bare stepless face of a rock at an incline of about  $45^\circ$ . It is a wonder that in the days past even royal prisoners and their families who were intended for imprisonment on the hill were led up this rock.
11. Fifth fort wall and gate.
12. Toṭṭalu meṭṭalu—This is a flight of about 30 large steps cut out of solid rock, perhaps for the use of the dōḷi-bearers.
13. Sixth fort wall made up of thin bricks and mortar.
14. Granary—This is a building constructed of flat broad bricks ( $9'' \times 6'' \times 1\frac{1}{2}''$ ). The walls about 60' long and 50' broad are plastered and the roofs have fallen in. The building was the granary for storing in rāgi. By its side is another similar building with troughs for storing in ghee and oil. Near it is a natural pool of water between the rocks.
15. About 50 yards to the west of the granary is an underground cleft covered over with stone slabs and converted into a narrow and high drain which overlooks a precipice more than about 600' in height. It is said that in the rude old days a *yāta* or swing board or see-saw was kept here from the end of which prisoners and corpses were hurled down the precipice.
16. On the way to the temple on the left stands an old magazine built of flat broad bricks whose vaulted roof is supported by four arches.



1. THE KABBAL HILL (p. 41).



2. SKETCH MAP (p. 41).





The building was perhaps also a guard room. It was probably built during Hyder's days.

17. To the west of the above extends a stone fort wall (seventh) across a small valley, perhaps built for guarding access to the top from the west.
18. To the south of the temple and close to it is a large compound (about  $200 \times 100$  yards), the lower part of its wall being of rubble and the upper part, of earth. In its centre are the ruins of a structure which must have been the palace.
19. At the peak of the hill stands a small and architecturally insignificant temple of Bhīmēśvara. The old structure of granite slabs and pillars consisted of a garbhagṛiha containing an oval-topped broken līṅga and two later images of Gaṇēśa and a navaraṅga of four roughly chiselled octagonal pillars whose rudely executed ribbed brackets suggest the late Vijayanagar days. In later days, perhaps in the 18th century, the walls were repaired with flat broad bricks and the west aṅkaṇa of the navaraṅga was walled in to make a vestibule whose doorway was adorned with a lion faced arch bearing a vīrarekha and a pair of plaster dvārapālas. A cylindrical lamp pillar lies in front of the temple. It perhaps belongs to the temple porch.
20. Close to the temple to the north-east is a small rocky trough which was the source of water supply to the temple. To its east is a large rocky pond about 40 yards in diameter which was the chief source of water supply to the hill.

By the side of the brick wall on the way to the right, is a large cave full of the bones of cattle and buffaloes. Probably all waste bones were thrown here in the Muslim days. A large quantity of these bones are said to have been removed by a party of Tamilians about 7 or 8 years ago.

### KABBĀLAMMĀ TEMPLE.

By the road side near the village of Kabbāl and just behind the Village Pañchāyet hall stands the temple of Kabbālamṃā mentioned in the inscriptions as Kālikādēvī.

It is a stone structure of the Pāllegār days, the last addition being the stone door-frame of the garbhagṛiha which bears the date 1929 A. D.

The image of Kālikā is a modern one, holding a sword in one of the hands. To its left, facing south, is a rude stone image of the same goddess which appears to be the older one.

Directly behind the temple and also to its west stand a number of vīragals some of which bear inscriptions.

## KANKANHALLI.

### RAṄGANĀTHA TEMPLE.

The temple of Raṅganātha is a structure of medium size and of the time of Jagadēvarāya with a garbhagṛiha (without pradakṣhiṇā), a vestibule, an additional aṅkaṇa in front of it and a four-pillared navaraṅga.

#### Description.

On the cubical mouldings of its octagonal pillars, in the navaraṅga, are to be found carvings of Narasimha, Vālī, Sugrīva, Kṛishṇa, etc.

#### Navaranga.

The stone images of Vishvaksēna and the Ālvārs and a metallic set of Kōdaṇḍarāma, Lakshmaṇa and Sītā are kept in the navaraṅga. The mukhamanṭapa has pillars of almost the same character.

To the right of the main shrine is a small independent shrine which contains a poorly worked image of Padmanābha called Raṅganātha

#### Minor Shrines.

which was prepared by Venkatappa of Dēvanahallī about 30 years ago. In the shrine on the left is the image of Lakṣmī which is in a seated posture. The workmanship of this image is also poor.

The main image in the Raṅganātha temple is a poorly carved figure of Śrīnivāsa. The pedestal is a long one indicating that there

#### Main Image.

was originally an actual Raṅganātha image. Evidently it has disappeared.

There are a number of metallic images consisting of a Śrīnivāsa group, a Varadarāja group (Janārdana) and a Kōdaṇḍarāma

#### Metallic Images.

group.

There is nothing of archæological importance in the temple.

## MOLAGALU.

### MAHADĒVĒŚVARA TEMPLE.

Directly to the east-north-east of Kāṅkānhallī on the left bank of the river stands the little village of Molagālu in which is built the temple of Mahadēvēśvara.

#### Situation.

The structure contains a garbhagṛiha, a closed vestibule, an open vestibule and a navaraṅga of square-planned plain pillars and a narrow mukhamanṭapa.

#### General Description.

Evidently the temple belongs to the 14th century as suggested by an inscription of about 1360 A.D. standing opposite to the temple.

#### History.

In the garbhagriha is an oval topped linga of medium size which is out of position. It needs to be reset. Here also are kept the images of Tāṇḍavēśvara, Chandraśēkhara and Pārvatī. The last is an image of the late Vijayanagar period in a standing posture and holding : abhaya, padma, padma and dāna.

This is the only Śiva temple in Kānkānhaḷli. There is nothing archæologically noteworthy except the two inscriptions standing in front of the temple.

**Importance.**

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## MYSORE CITY.

### MURAL PAINTINGS AT THE JAGANMOHAN PALACE.

The western wing of the second floor of the Jaganmohan Palace, Mysore, consists of a large central hall measuring about 45' x 25' and two rather narrow rooms, one to the north and the other to the south, each measuring about 25' x 10'. The eastern walls of the two side rooms and all the four walls of the main hall have paintings of varied description and evidently belonging to about 1861 A.D. when the palace was constructed by His Highness Kṛishṇarāja Wāḍeyar III.

**Situation.** The middle panel of the western wall of the hall has the painting of the Santānāmbuja or Lotus Progeny which details in an artistic device the genealogy of the Mysore dynasty of kings. To the right and left of this panel are painted the portraits of Indian and foreign rulers, contemporary and otherwise, as also those of the nearest relatives and some of the notable officers under the employ of the Mahārāja Kṛishṇarāja Wāḍeyar III, with descriptive legends in Kannāḍa. The upper sections of the north, east and south walls represent in a long frieze the *Jambāsavāri* procession of the *Vijayadaśami* festival. The lower extreme sections of the east wall have paintings of the sacred cows of the state and of two well decked damsels of whom the one on the north is called Sarvvachittarañjinī and the other on the south Sarvāṅgasundarī. The lower middle section of the same wall has some hunting scenes painted on it. The lower sections of the south and north walls contain besides a few portraits of Mysore officers, several illustrations of the Indian chess puzzles with appropriate labels in each case. The eastern wall of the northern room details in a 'Kalpadruma' or 'Tree of Plenty' device the large family of the Mahārāja, while the corresponding wall of the southern room depicts a highly interesting *Vasantōtsava* or colour splashing festival.

### THE PAINTINGS.

#### THE LOTUS PROGENY.

At the bottom of the middle panel of the west wall is painted a two-handled *kalāśa* or nectar vase which has a crescent-shaped mouth significant of the Lunar race from out of which the Mysore dynasty is shown as springing in the form of a highly variegated and single-leaved lotus plant full of filigree decoration and arabesque against a blue background and consisting of as many buds as the number

of the rulers, the buds being linked one to another by brown leafy indicators in the order of the succession of the kings. Where the leaf terminates three horizontally running circular panels are drawn representing Chāmunda, the patron deity of the dynasty, in the middle panel, flanked on the right by a human-faced linga and on the left by the god Kṛishṇa as a baby on a banian leaf afloat on the 'Milky Ocean.' In the right upper field is Sūrya and in the left one, Chandra ; while on either side are Gandharvas either playing on musical instruments or showering flowers on the Lotus Progeny.

The wall is pierced by four windows, a pair on each side of the Santānāmbuja. The space between each pair has paintings of standing figures of the soldiers consisting of swordsmen and musketeers in different costumes. On either side of the *kalāśa* are groups of heralds and bearers of the Mysore royal insignia symmetrically arranged as follows:—

Boar, Garuḍadhvaja, Hanumadhvaja, Matsya, Vyāla (trunked lion), Makara, Gaṇḍabhērūṇḍa, Sālva, Paraśu, Sūryadhvaja, Sūryapāṇe, Lion, Ankuśa, Chakra on the right and Śankha on the left, Chatra, Chāmara, and a pair of Ēṭupāvaḍe.

On the right lower end is the third royal elephant Vijayadhvaja (ತೃತೀಯ ಪಟ್ಟದ ಆನೆ ವಿಜಯಧ್ವಜ) and on the left lower end is the sixth royal horse Jayamārtāṇḍa (ಷಷ್ಠನು ಪಟ್ಟದ ಕುದುರೆ ಜಯಮಾರ್ತಾಂಡ), each standing under a white royal umbrella.

The heralds hold two kinds of staves: (1) Long, with knobbed head like the *Maṇi*'s staff (2) Short with bent head like the hockey bat. The latter is called *kaṭṭige*. All the figures are dressed in the Moghul fashion with differently coloured long coats, *ḍūvali*, *kammarband* and *pāgu*. Some of the figures are in reverential attitude with crossed hands.

The crescent mouth of the *kalāśa* has the following inscription in Kannāḍa characters and Sanskrit language :—

1. ಶ್ರೀ ಚಾಮುಂಡಾವಿಷ್ಣುಶಿವ | ಸರ್ವನಿರತ ಚೇತನಾಂ | ಶ್ರೀ
2. ಮತ್ಕರ್ನಾಟಕ ರಾಜ್ಯಶ್ರೀ | ಮಹೀಶ್ವರ ಮಹೀಭುಜಾಂ | ಚಂದ್ರವಂಶ
3. ಯದು ಕ್ಷತ್ರಾಢ್ಯ | ತ್ವರಾಂಭೋಧಿ ಕಿಮತ್ಯುಷಾಂ | ವಸುದೇವಾದಿ ಭೂಷಾಢಾಂ
4. ಸಂತಾನ ಸರಸೀರುಹ | ಜಗನ್ನೋಹನ ಬಂಗರಾಂ | ಸುಧಾಸಾಧ ಸರೋವರ | ಅಲಿಧಾರಾಢ್ಯ  
ಸೇಢಾಂಗ ಭಾವ ಚಿತ್ರಂ ವಿರಾಜತ ||—

Among the portraits on the Santānāmbuja the conspicuous one depicting Kṛishṇarāja Wāḍeyar III is singularly drawn and unlike others, in an ornamental square the frame whereof is worked with leaf decoration interspersed with pellets at the corners and rosettes in the middle of the sides.

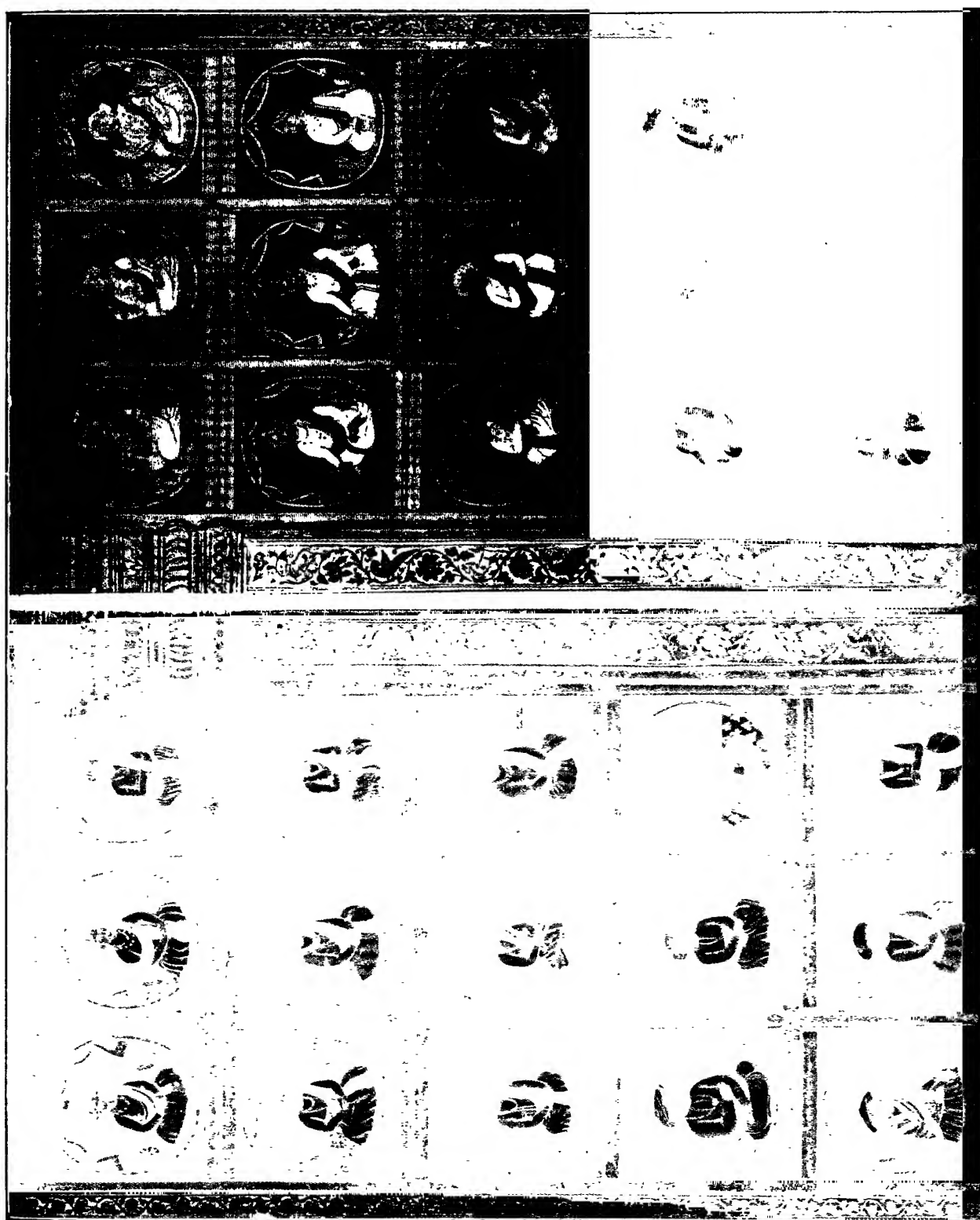
All the other portraits are worked in more or less the same way with Kannāḍa legend in each case. There are 42 portraits in all painted, of which No. 55 depicting Vasudeva is the earliest. The right half of the progeny lotus contains figures of the Paurāṇic rulers of the dynasty up to No. 74 which is the figure of

Rājadēvarāya. Number 75 Ādi-Yadurāya begins the list of historical personages in the middle of the lowermost row of the lotus buds. The succeeding rows are arranged in boustrophedonic rows proceeding from the bottom upwards. Descriptive legends in Kannada regarding the figures are given in the fields opposite the seated king and below.

The posture represented is the same for all the figures excepting only for No. 56 which depicts Lord Kṛishṇa sitting on his throne embracing his two queens. When we look at these figures, we are reminded of Mughal paintings. Most of the kings sit with rose in one of their hands, the other hand resting either on the couch or on the cushion. Numbers 75, 83 and 86 are seated with swords in their right hands, perhaps to indicate that they were the real founders of the kingdom. The chāmara-bearers, two in each portrait, invariably stand behind the throne, attending upon the kings. The head-dress of the kings from No. 90 onwards is different from that used for the earlier kings. The latter terminates in a knot at the back of the head. All the kings are dressed alike with spotted long coats and decked with the same ornaments in the conventional way. Only the whiskers they wear are, here and there, introduced with some variety.

The list of the rulers immediately connected with the Mysore dynasty as given here from No. 55 to 74 closely follows the traditional genealogy given in the Bhāgavata and is as follows commencing from the right hand top.

55. Vasudeva.
56. Dark-complexioned Kṛishṇa.
57. Pradyumna.
58. Aniruddha.
59. Vajra.
60. Pratibāhu Rāja.
61. Subāhu.
62. Ugrasēna.
63. Śrutasena.
64. Yaduvīra.
65. Bhadrasēna.
66. Sahasrajitu.
67. Bṛihatsēna.
68. Bṛihadbhanu.
69. Aparājit.
70. Pradyōtanarāja.
71. Sumitrarāja.
72. Vasumitrarāja.
73. Bhadrāsyaarāya.
74. Rājadēvarāya.



PORTRAIT PAINTINGS, JAGANNATHAN PALACE, MYSORE (p. 58).





75. This begins the list of historical rulers.

King Ādi-Yadurāya is seated in vīrāsana to right.

Kannada legend—Right field:—

1. ೧ನೆ ಪಟ್ಟ ॥
2. ರಾಜದೇವಪುತ್ರ
3. ಯದುವಂಶಜ ಅದಿ
4. ಯದುರಾಯರು ॥ ಶಾಲಿ
5. ವಾಹನ ಶಕ ೧೨೬೩ನೆ ಸಾ
6. ಧಾರಣ ಸಂವತ್ಸರದ
7. ಮಾಘ ಶು ೩೫ ಜನಿ
8. ಸಿ ದ್ವಾರಕೆಯಿಂದ ದ
9. ಕ್ಷಿಣ ದೇಶಕೆ ಬಂದು
10. ೧೩೨೨ನೆ ಪ್ರಮಾಥಿ ಸಂ|

Lower field:—

11. ವೈಶಾಖ ಶು ೫ ಸೋಮವಾರದ್ವಲು ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ
12. ಪ್ರಸಾದವಂ ಪಡೆದು ಶತ್ರುಗಳಂ ಜೈಶಿ ಮಹಿಶೂರು ಸಂಸ್ಥಾನದೊಳ್
13. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅನುಜ ಕೃಷ್ಣರಾಯರೊಡನೆ ಅನೇಕ ಧ
14. ಮಂಗಳಂಮಾಡಿ ಅಳಿಕೆ ವರುಷ ೨೪ ಮಾಸ ೩ ದಿ
15. ನ ೫ ಪತ್ನೀರು ೨ ಪುತ್ರರು ೨

*Note.*—Only one queen and two sons are mentioned in the Annals of the Mysore Royal Family.

76. King Hiri Betṭa Chāmarāja Vaḍeyar seated to left.

Kannada legend—Left field:—

1. ೨ನೇ ಪಟ್ಟ ॥
2. ಅದಿ ಯದು
3. ರಾಯ ವಡೆಯ
4. ರ ಪುತ್ರರು ಹಿರೀ
5. ಬೆಟ್ಟ ಚ್ಯಾಮರಾ
6. ಜ ವಡೆಯರು ಶ
7. ಕ ೧೩೩೧

Lower field:—

8. ನೆ ನರ್ವಧಾರಿಸಂ | ಮಾಘ ಶು ೬೫ ಜನಿಶಿ ೧೩೪೬ನೆ ಶೋಭಕೃತುಸಂ|
9. ಶ್ರಾವಣ ಶು ೧೦೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೩೫
10. ಮಾಸ ೫ ದಿನ ೧೮ ಪತ್ನೀರು ೪ ಪುತ್ರ ೧

*Note.*—Only one queen and one son are mentioned in the Annals of the Mysore Royal Family. The term Vaḍeyar is affixed to the names from this number.

77. King Thimmapparāja Voḍeyar I.

Kannada legend—Right field :—

1. ಖನ ಪಟ್ಟಾ || ಹಿ
2. ರೀ ಬೆಟ್ಟಾ ಚಾಮರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವೆಂಮಡಿ ತಿಂಮಪ
5. ರಾಜ ವಡೆಯರು
6. ಶಕ ೧೩೫೬ನೆ ಪ್ರ

Lower field:—

7. ಮಾದೀಚ ಸಂ | ಅಶ್ವೇಜ ಬ ಇಲ್ಲು ಜನಿತಿ ೧೩೮೧ನೆ ಬಹುಧಾನ್ಯ
8. ಸಂ| ಮಾಪು ಬ ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ
9. ೧೯ ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩ ಪುತ್ರ ೧

*Note.*—Only one queen and one son are mentioned in the Annals.

78. King Hiri Chāmarājarasa Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ಖನ ಪಟ್ಟಾ || ವಂ
2. ಮಡಿ ತಿಂಮಪ್ಪರಾ
3. ಜವಡೆಯರ ಪು
4. ತ್ರ ಹಿರೀ ಚಾಮರಾ
5. ಜರಸ ವಡೆಯ
6. ರು ಶಕ ೧೩೮೬

Lower field:—

7. ನೆ ಸ್ವಭಾನುಸಂ|ಜೈಷ್ಠ ಶು ೬ಲ್ಲು ಜನಿತಿ ೧೪೦೧ನೆ ವಿಳಂಬಿನ| ಜೈಷ್ಠ
8. ಶುದ್ಧ ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೩೪ ಮಾಸ
9. ೧೦ ದಿನ ೧೪ ಪತ್ನೀರು ೨ ಪುತ್ರ ೧

*Note.*—The number of queens mentioned in the Annals is one only.

79. King Hiribettachāmarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ಖನೇ ಪಟ್ಟಾ || ಹಿರೀ
2. ಚಾಮರಾಜರಸ
3. ವಡೆಯರ ಪುತ್ರ ಹಿ
4. ರೀ ಬೆಟ್ಟಾ ಚಾಮರಾಜ
5. ವಡೆಯರು ಶಕವರು
6. ಪ್ರ ೧೪೧೫ನೆ ಪರಿಧಾವಿ

Lower field:—

7. ಸಂ| ಅಶ್ವೇಜ ಶು ೮ಲ್ಲು ಜನಿತಿ ೧೪೩೬ನೆ ಶ್ರೀಮುಖ ಸಂ| ಮೈಶಾಖ ಶು ೩
8. ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಗೆ ವರುಷ ೩೯ ಮಾಸ ೯ ದಿ
9. ನ ೨೨ ಪತ್ನೀರು ೩ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

*Note.*—In the Annals of the Mysore Royal Family only three sons and three daughters are mentioned.

PLATE XXIII.

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE.



1. DEWAN RAMA RAO (p. 59).



2. MAHALAT-KACHERI BABU RAO (p. 59).



3. SALAR JUNG OF HYDERABAD (p. 60).



4. CHANTU LAL AND BALA PRASAD OF HYDERABAD (p. 60).



80. King Thinnapparāja Vaḍeyar II seated to right.

Kannada legend—Right field :—

1. ಒನ್ನೇ ಪಟ್ಟ || ಹಿ
2. ರೀ ಬೆಟ್ಟ ಚಾಮ
3. ರಾಜ ವಡೆಯರ
4. ಪುತ್ರ ಯಿಮ್ಮಡಿ ತಿಂ
5. ಮಪ್ಪ ರಾಜವಡೆಯ
6. ರು ಶಕ ೧೪೩೪ನೆ ಪ್ರ

Lower field:—

7. ಜೋತ್ಪತ್ತಿ ನಂ| ಧಾದ್ರಪದ ಬ ಗಂಲ್ಲು ಜನಿ ೧೪೭೫ನೆ ಪರೀಧಾವಿ  
ನಂ| ಫಾಲ್ಗು
8. ಐ ಶು ಗಿಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೮ ಮಾಸ ೧೦
9. ದಿನ ೪ ಪತ್ತೀರು ೫ ಪುತ್ರ ೧

81. King Bōlachāmarāja Vaḍeyar seated to left.

Kannada legend— Left field :—

1. ಒನ್ನೇ ಪಟ್ಟ || ಯಿಂ
2. ಮಡಿ ತಿಮ್ಮಪ್ಪರಾಜ
3. ವಡೆಯರ ಅನುಜ ||
4. ಭೋ|| ಚಾಮರಾಜವ
5. ಡೆಯರು ಶಕ ೧೪೪೧
6. ನೆ ಬಹುಧಾನ್ಯ ನಂ| ಪೈ

Lower field:—

7. ಶಾಖ ಶು ಒಲ್ಲು ಜನಿ ೧೪೬೪ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ನಂ| ಮಾಘ ಶು
8. ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೪ ಮಾಸ ೪ ದಿನ ೧೯  
ಪತ್ತೀರು ೪ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

Note.—Only two queens and three daughters are mentioned in the Annals.

82. King Beṭṭachāmarāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ಒನ್ನೇ ಪಟ್ಟ|| ಭೋ ಚಾ
2. ಮರಾಜ ವಡೆಯರ ಪು
3. ತ್ರ ಬೆಟ್ಟಚಾಮರಾಜ
4. ವಡೆಯರು ಶಕ ೧೪೭೨
5. ನೆ ನಾಮ್ಯನಂ|ಫಾಲ್ಗು
6. ಐ ಬ ಗಂಲ್ಲು ಜನಿ

Lower field:—

7. ಶ ೧೪೬೬ನೆ ಧಾತುನಂ| ಅಷಾಡ ಬ ಒಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಆಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ತೀರು
9. ೧೩ ಪುತ್ರರು ೫ ಪುತ್ರೀ ೧ ನಹಾ

Note.—Only five queens, two sons and one daughter are mentioned in the Annals.

83. King Rājādhirāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ಕನೆ ಪಟ್ಟ || ದೆ
2. ಟ್ವ ಚಾಮರಾಜ ವ
3. ಡೆಯರವರ ಅನುಜ ರಾ
4. ಜಾಧಿರಾಜ ವಡೆಯರವರು
5. ಶಕ ೧೪೭೫ನೆ ಪರೀಧಾವಿಸಂ|
6. ಜೈಷ್ಠ ಶು ೭ ಮಂಗಳವಾರದಲ್ಲು
7. ಜನಿಶಿ ೧೫೦೧
8. ನೆ ಬಹುಧಾನ್ಯ
9. ಸಂ| ವೈಶಾಖ
10. ಶು ೧೫ ಶುಕ್ರ
11. ವಾರದಲ್ಲು ಮ

Lower field:—

12. ಹಿಶೂರು ರಾಜ್ಯಭಾರವಂ ವಹಿಶಿ ಶತ್ರುಗಳಂ ವಿಷವಂ ಸಹ ಜೈಶಿ  
ದ ಮಹರಾಜ ಸಿಂಹಾಸನವಂ
13. ಸಾಧಿಶಿ ಶಕ ೧೫೩೩ನೇ ಸಾಧಾರಣ ಸಂ| ಚೈತ್ರ ಶು ೭ಲ್ಲು ಶ್ರೀರಂಗ  
ಪಟ್ಟಣದಲ್ಲ ಸಿಂಹಾಸನದೊ
14. ೪ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ರಾಜಮುಡಿ ಮೊದಲಾದ ಧರ್ಮಗಳಂಗೈದು
15. ಅಳಿಕೆ ವರುಷ ೩೯ ಮ್ವಾ ೧ದಿನ ೧೩ ಪತ್ತೀರು ೮ ಪುತ್ರರು ೫
16. ಪುತ್ರೀ ೧ ಸಹಾ||

*Note.*—The date of the annexation of Seringapatam as given in the Annals of the Royal Family is Saumya sam. Māgha ba. 10 Thursday. Five queens, six sons and one daughter are mentioned.

84. King Chāmarāja Vaḍeyar seated to right.

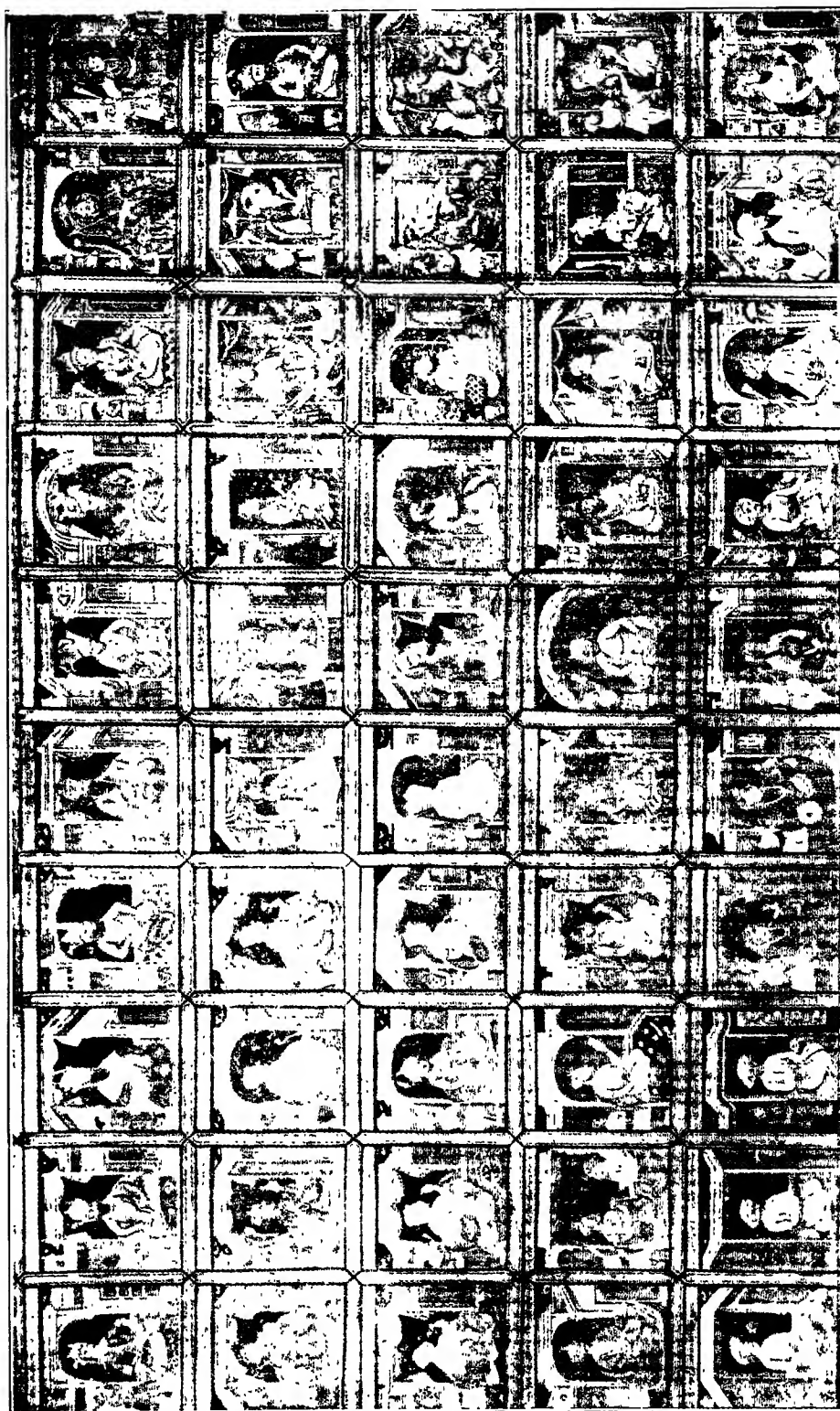
Kannada legend—Right field :—

1. ೧೦ನೆ ಪಟ್ಟ ||
2. ರಾಜಾಧಿರಾಜವ
3. ಡೆಯರ ಪಾತ್ರರಾ
4. ದ ಚಾಮರಾ
5. ಜವಡೆಯರು
6. ಶಕ ೧೫೨೯ನೆ [ಪರಾಧವ ಸಂ|]

Lower field:—

7. ಅಷಾಢ ಬ ೭ಲ್ಲು ಜನಿಶಿ ೧೫೪೦ ಮೈಗಳಸಂ|ಅಷಾಢ ಶು ೧೦
8. ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತವಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೯
9. ಮಾಸ ೧೦ ದಿನ ೮ ಪತ್ತೀರು ೭೫

*Note.*—Here the cyclic year of the installation is omitted. Only five queens are mentioned in the Annals.



PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE (p. 59-60)

*Mysore Archaeological Survey.*





85. King Raja Vaḍeyar II seated to left.

Kannada legend—Left field :—

1. ೧೧ನೇ ಪಟ್ಟ ||
2. ಚಾಮರಾಜ
3. ವಡೆಯರ ಚ
4. ಕೃ ತಂದೆಯಾ
5. ದ ಯಿಮಡಿ
6. ರಾಜವಡೆಯ

Lower field:—

7. ರು ಶಕ ೧೫೪೦ನೆ ಪೈಂಗಳ ಸಂ| ಮಾರ್ಗಶಿರ ಬಿಲ್ಲು ಜನಿಸಿ  
೧೫೬೦ನೆ ಐ
8. ಶ್ವರ ಸಂ| ವೈಶಾಖ ಶು ೧೫೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆ
9. ೪ಕೆ ವರುಷ ೧ ಮಾಸ ೪ ಪತ್ನೀರು ೧೯

Note.—Only 2 queens are mentioned in the Annals.

86. King Raṇadhīra Kanṭhīrava Narasimharāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ೧೨ನೆ ಪಟ್ಟ||
2. ಯಿಮಡಿ ರಾಜವಡೆ
3. ಯರ ಪುತ್ರ ರಣಧೀರ ಕಂಠೀ
4. ರವ ನರಸಿಂಹರಾಜವಡೆಯರವರು
5. ಶಕ ೧೫೬೦ನೆ ರಾಕ್ಷಸ ಸಂ||
6. ವೈಶಾಖ ಶು ೧೪ನೆ ಸೋಮವಾರ
7. ದಲ್ಲು ಜನಿಸಿ ೧೫೬೦ನೆ

Lower field:—

8. ಬಹುಭಾನ್ಯ ಸಂ| ಕಾರ್ತಿಕ ಶು ೨೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೃಸಿಂಹ ದೇವತಾ ಪ್ರಸಾದದಿಂದ ಧು
9. ಜಬಲ ಪರಾಕ್ರಮದಿಂದ ಶತ್ರುಗಳಂ ಜೈಶಿ ತಮ ನಾಮಾಂಕಿತ ಕಂಠೀರಾಯ
10. ನಾಣ್ಯಮೊದಲಾದ ಕೀರ್ತಿಯಂ ಪಡೆದು ಆಳಿಕೆ ವರು
11. ಷ ೨೦ ಮಾಸ ೯ ದಿನ ೨೧ ಪತ್ನೀರು ೧೮೨ ಪುತ್ರರು ೩

Note.—Kanṭhīrava Narasimharāja Vaḍeyar was the elder cousin of Rāja Vaḍeyar II, not his son as stated here. In the Annals of the Mysore Royal Family he is stated to have had 10 queens, one son who predeceased him and one adopted son.

87. King Doddadēvarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೧೩ನೇ ಪಟ್ಟ|| ರ
2. ಣಧೀರ ಕಂಠೀರವ
3. ನರಸಿಂಹರಾಜ ವ
4. ಡೆಯರ ಪುತ್ರ ದೊಡ್ಡ
5. ದೇವರಾಜ ವಡೆ
6. ಯರು ಶಕ ೧೫೫೦
7. ನೆ ಪ್ರಥಮ ಸಂವ

Lower field:—

8. ತ್ವರದ ಜೈಷ್ಠ ಬ ಇಲ್ಲು ಜನಿಸಿ ೧೫೮ನೆ ವಿಕಾರಿ ನಂ|  
ಭಾದ್ರಪದ ಶು ೧೦೫ ಪ
9. ಚಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೩ ಮಾಸ ೫ ದಿನ ೬ ಪ
10. ತ್ವೀರು ೫೩ ಪುತ್ರರು ೮ ಪುತ್ರೀರು ೩ ಸಹಾ

*Note.*—The king is said in the Annals to have had only 3 queens, 2 sons and two daughters.

While the thrones from No. 55 to 82 appear to be hexagonal in shape without the lion ornamentation which would entitle them to be called 'simhāsana,' those from 83 onwards are rectangular or square in form, No. 84 and the rest, having the lion ornamentation on either side of the throne. We may therefore well surmise that this was because the kingdom came to be really recognised from the time of Rāja Vaḍeyar who was the real founder of the enlarged kingdom. Thrones No. 84 onwards have also other ornamentations besides that of the lion motif, viz., the galloping horse and sālva motifs at the lower corners.

88. Chikkadēvarāja Vaḍeyar seated to left bearded. There is a short green coloured object held up in the left hand. It must be noted that the genealogy, as represented here, does not mention Dēvarāja Vaḍeyar who immediately preceded Chikkadēvarāja.

Kannada legend—Left field:—

1. ೧೪ನೆ ಪಟ್ಟದೊ
2. ಡ್ಡ ದೇವರಾಜ ವತೆ
3. ಯರ ಪುತ್ರ ಚಿಕ್ಕದೇ
4. ವರಾಜ ವಡೆಯರು ೨
5. ಕ ೧೫೮ನೆ ಪಾರ್ಥಿವ ನಂ|
6. ಅಶ್ವೀಜ ಶು ೧೦೫
7. ಜನಿಸಿ ೧೫೯ನೆ
8. ಪರೀಧಾವಿನ|ಪಾಲ್ಕು
9. ಇ ಬ ೧೦೫ ಪಟ್ಟಾ

Lower field:—

10. ಭಿಷಿಕ್ತರಾಗಿ ದಿಲ್ಲಿಯಿಂದ ರಾಜಾ ಜಗದೇಪುಯಂಬ ಶಿಖಾ  
ಮೊಹರು ಬಿರುದು ಮೊದ
11. ರಾದುದು ಪಡೆದು ೧೮ ಚಾವಡಿ ಮೊದಲಾದ ಅಮಕಟ್ಟು  
ಗಳಂ ನಿ
12. ನೈಫಿ ಅಳಿಕೆ ವರುಷ ೩೧ ಮ್ನಾ ೮ ದ್ವಿ ೩ ಪತ್ನೀರು ೨೨  
ಪುತ್ರ ೧ ಪುತ್ರೀ ೧

*Note.*—In the Annals of the Mysore Royal Family only ten queens, one son and one daughter are mentioned.

89. King Kanṭhīrava Mahārāja Vaḍeyar seated to right.

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1. NIZAM ALI KHAN OF HYDRABAD.



2. NAVAAB HYDER ALI KHAN.



3. TIPPU SULTAN.



4. DOST MUHAMMAD KHAN.



Kannada legend—Right field :—

1. ಂನೆ ಪಟ್ಟಿ ||
2. ಚಿಕ್ಕದೇವರಾಜ
3. ವಡೆಯರಪುತ್ರ
4. ಕಂಠೀರವ ಮ
5. ಹಾರಾಜ ವಡೆ

Lower field:—

6. ಯರು ಶಕ ಂನೆ ಪರಿಧಾವಿಸಂ|ಪುಷ್ಯ ಬ ಂಲು ಜನಿಶಿ  
೧೬೨೭ನೆ ತಾ
7. ರಣಸಂ|ಮಾರ್ಗಶಿರ ಶು ಂಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಆಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ಪತ್ನೀರು ೩ ಪುತ್ರರು ೫

*Note.*—Only two queens and two sons are mentioned in the Annals.

90. King Dodda Krishnarāja Vadeyar I seated to left.

Kannada legend—Left field :—

1. ೧೬ನೆಪಟ್ಟಿ ||ಕಂ
2. ಕೀರವ ಮಹಾರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ
5. ದೊಡ್ಡ ಕೃಷ್ಣ
6. ರಾಜವಡೆಯ

Lower field:—

7. ರು ೧೬೫ನೆ ಚಿತ್ರಭಾನುಸಂ|ಚೈತ್ರ ಶು ಂಲು ಜನಿಶಿ  
೧೬೩೬ನೆ ವಿಜಯಸಂ|
8. ಪಾಲ್ಕುಣ ಬ ೧೩೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ  
೧೭ ಮಾಸ
9. ೧೧ ದಿನ ೨೩ ಪತ್ನೀರು ೪೫ ಪುತ್ರರು ೨

*Note.*—Nine queens and three sons are mentioned in the Annals.

91. King Chāmarāja Vadeyar seated to right.

Kannada legend—Right field :—

1. ೧೭ನೆ ಪಟ್ಟಿ ||
2. ವಂಮಡಿ ದೊಡ್ಡ
3. ಕೃಷ್ಣರಾಜ ವಡೆ
4. ಯರೆ ಪುತ್ರ
5. ವಂಮಡಿ ಚಾ
6. ಮರಾಜ ವಡೆ

Lower field:—

7. ಯರು ಶಕ ೧೬೫ನೆ ವಿರೋಧಿಕ್ಯತುಸಂ| ಪಾಲ್ಕುಣ ಬ ೭  
ಮಂಗ

8. ಕವಾರದಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೨
9. ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩

*Note.*—No date of birth is given. From the Annals we learn that the king was born in Śaka 1627, Tārāṇa.

92. King Kṛishṇarāja Vaḍeyar II seated to right.

Kannada legend—Right field :—

1. ೧೮ನೆ ಪಟ್ಟ||
2. ವಂಮಡಿ ಚಾಮರಾ
3. ಜಾನುಜ ಯಿಂಮಡಿ ಕೃ
4. ಪ್ಲರಾಜ ವಡೆಯರು
5. ಶಕ ೧೬೫೪ನೆ ಏರೊ
6. ಧಿ ಕೃತುನಂ|ಅಶ್ವೀಜ

Lower field: —

7. ಬ ೪ ಶುಕ್ರವಾರದಲ್ಲು ಜನಿರಿ ೧೬೫೭ನೆ ಅನಂದ ನಂ|  
ಜೈಷ್ಠ ಬ ೧೦ಲ್ಲು ಪಟ್ಟಾ
8. ಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೩೧ ಮಾಸ ೯ ದಿನ ೨೧ ಪತ್ನೀರು
9. ೮ ಪುತ್ರರು ೫ ಪುತ್ರೀರು ೪ ಸಹಾ

*Note.*—The Annals mention that the king was born in Ś 1651, Kilaka and was adopted by the queen of Kṛishṇarāja Vaḍeyar on the date given above, *viz.*, Ś 1654, Virōdhikrit, Āsvayuja ba. 4. We also learn that the king had three wives, three sons and three daughters.

93. King Nañjarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೧೯ನೆ ಪಟ್ಟ||
2. ಯಿಂಮಡಿ ಕೃಷ್ಣ
3. ರಾಜವಡೆಯರು
4. ಪುತ್ರ ನಂಜರಾ
5. ಜವಡೆಯರು
6. ಶಕ ೧೬೮೫ನೆ

Lower field: —

7. ಚಿತ್ರಭಾನುನಂ|ವೈಶಾಖ ಶು ೫ಲ್ಲು ಜನಿರಿ ೧೬೮೯ನೆ  
ವೈಯ
8. ಸಂ|ನಿಜ ಜೈತ್ರ ಬ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿ
9. ಕೆ ವರುಷ ೪ ಮಾಸ ೩ ದಿನ ೧೨

94. King Beṭṭachāmarāja Vaḍeyar II seated to left.

Kannada legend—Left field :—

1. ೨೦ನೆ ಪಟ್ಟ||

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1. DEWANI PURNIAH



2. KATTI GOPALARAO URS.



3. LALSINGH OF JINJER.



4. SAWAI MADHAVA RAO OF POONA





2. ನಂಜರಾಜಾ
3. ನುಜಯಂ
4. ಮಡಿ ಬೆಟ್ಟ
5. ಚಾಮರಾಜ

Lower field:—

6. ವಡೆಯರು ಶಕ ೧೬೮೨ನೆ ಪ್ರಮಾಥಿ ಸಂ| ಭಾದ್ರಪದ  
ಶುದ್ಧ ೫೫
7. ಜನಿ ೧೬೯೩ನೆ ವಿಕೃತಿ ಸಂ| ಶ್ರಾವಣ ಬ ೧೦೫ ಪಟ್ಟಾಭಿ
8. ಪಿತ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ ೮

95. At the termination of the lotus leaf, King Chāmarāja Vadeyar III seated as above.

Kannada legend—Left field :—

1. ೨೧ನೆ ಪಟ್ಟಾಭಿ
2. ಮಡಿ ಬೆಟ್ಟ ಚಾಮ
3. ರಾಜಾನುಜ ಮುಮ್ಮಡಿ
4. ಚಾಮರಾಜೇಂದ್ರ ವಡೆಯ
5. ರು ಕರ್ತರು
6. ಶಕ ೧೬೯೩ನೆ
7. ವಿಜಯ ಸಂ| ಫಾ
8. ಲ್ಲಣ ಬ ೨ ಸೊ
9. ಮವಾರ ಹಸ್ತನ

Lower field:—

10. [ಕ್ಷತ್ರದ್ವ] ಜನಿ ೧೬೯೩ನೆ ದುರ್ಮುಖ ಸಂ| ನಿಜಭಾದ್ರಪದ ಶುದ್ಧ ೧೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತ
11. [ರಾಗಿ] ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೋಪಾಸಕ ಶಿವ ಪೂಜಾಧುರಂಧರ ಕೋಟಿ ಪಂಚಾ
12. [ಕ್ಷರಿ] ಪುರಶ್ಚರ್ಯ ಪೂರ್ವಕ ಪುತ್ರಕಾಮೇಷ್ವರಿಯಂ ಮಾಡಿ ಆಳಿಕೆ ವರುಷ ೧೯
13. ಮಾಸ ೬ ದಿನ ೨೫ ಪತ್ನೀರು ೧೦ ಗಂಡುವಕ್ಕಳು ೪

Note.—In the Annals, seven queens and four sons are mentioned.

96. Below No. 95 in an ornamental panel a bigger and more elaborate throne is painted. In addition to the usual chāmara-bearing attendants, two princes are represented as standing beside the throne, one on the left and the other on the right.

Kannada legend—Right field :—

1. ೨೨ನೆ ಪಟ್ಟಾಭಿಶ್ರೀಮಹಾವಿಷ್ಣುವಾದಿ ೯೬ನೆ ಸಂ
2. ತಾನ ಯದುವಂಶೋದ್ಭವ ಆದಿಯದುರಾಯಾ
3. ದಿ ೨೧ನೆ ಮುಮ್ಮಡಿ ಚಾಮರಾಜೇಂದ್ರವಡೆ
4. ಯರು ಕರ್ತರಿಂ ಮಾಡಲ್ಪಟ್ಟ ಕೋಟಿ ಪಂಚಾ
5. ಕ್ಷರಿ ಪುರಶ್ಚರ್ಯಿಂದ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂ
6. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿಯಲ್ಲಿ ಪು

Left field:—

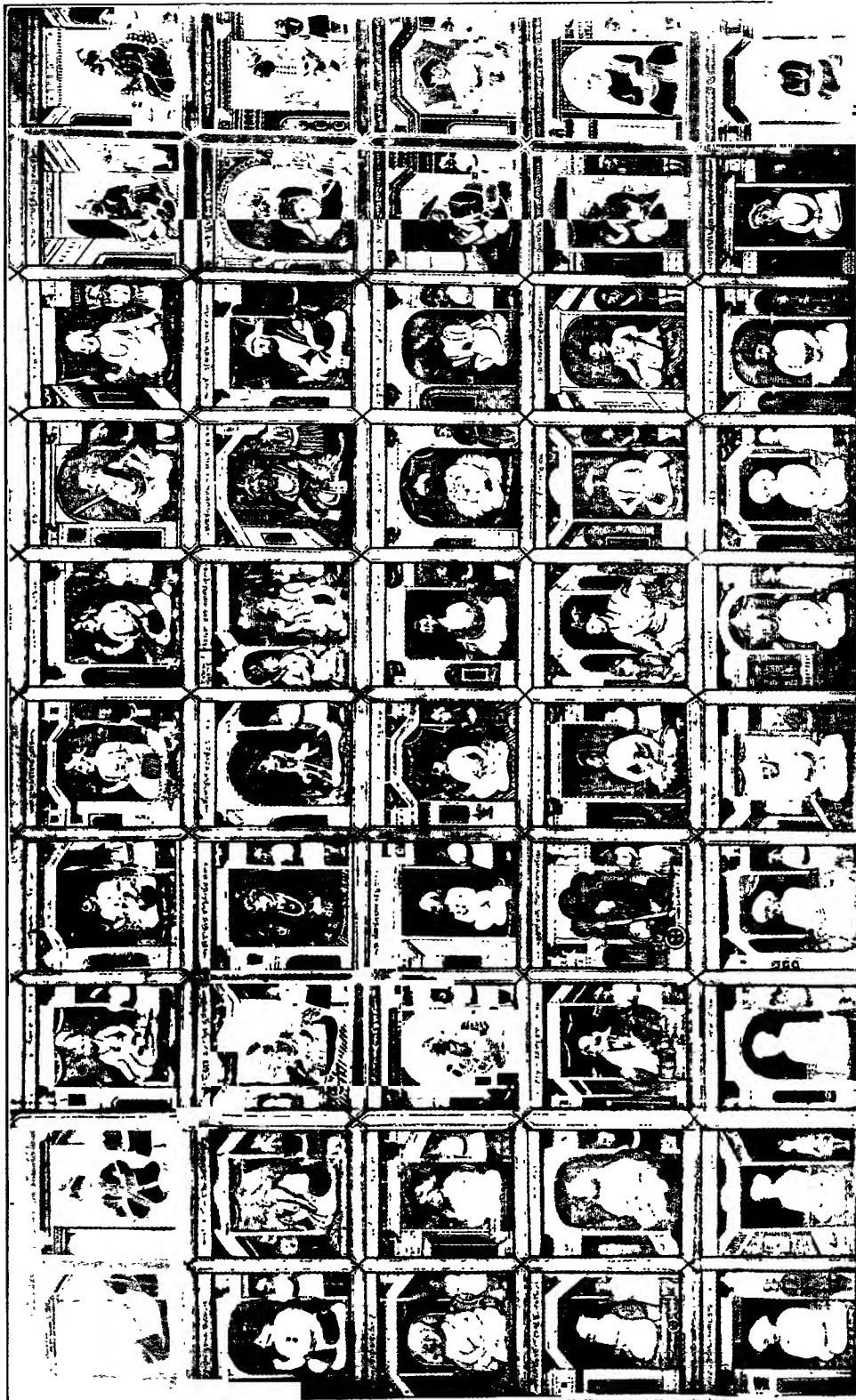
7. ತ್ರರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾವರಪ್ರಸಾ
8. ದೋದ್ಧವ ಶ್ರೀಕಂಠೇಶ್ವರ ಪದಾರ್ಥಿತ ಶಿ
9. ವಪೂಜಾಧುರಂಧರ ಶ್ರೀಮತ್ಸಮಸ್ತಧೂ
10. ಮಂಡಲ ಮಂಡನಾಯಮಾನೇತ್ಯಾದ್ಯನೇಕ ಬಿರುದಾಂ
11. ಕಿತ ನಂಜರಾಜಾಭಿದ ಮುಂಮಡಿ ಶ್ರೀಕೃಷ್ಣ
12. ರಾಜೇಂದ್ರನಾರ್ವಾಭೌಮವಡೆಯರಾದ ಕರ್ತರು
13. ಶಾಲೀವಾಹನ ಶಕ ೧೭೧೭ನೆ ಅನಂದ ಸಂ| ಅಪಾ
14. ಥ ಬ ೨ ಸೋಮವಾರ ಶ್ರವಣ ನಕ್ಷತ್ರ ಕನ್ಯಾಲಗ್ನಾ
15. ಭಜನ್ಮಹೂರ್ತದಲ್ಲ ಅವತರಿಶಿ ೧೭೨೨ನೆ ಸಿ
16. ದ್ವಾರ್ಥಿ ಸಂ| ಜ್ಯೇಷ್ಠ ಬ ೧೩ ಭಾನುವಾರ ರೋಹಿಣಿ
17. ತಾರಾಕಲಿತ ಕನ್ಯಾಲಗ್ನದಲ್ಲ ವಿರಾಯಿತಿ ಕಿಂಗ್‌ಜಾ
18. ಜ್ಞ ಪಾದಪ್ರಹಾರ ಅಜ್ಞೆಯಿಂದ ಶತ್ರುಸಂಹಾರ
19. ರ ಪೂರ್ವಕ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಉದುಪಿಸು
20. ಬ್ರಹ್ಮಣ್ಯಾದಿ ದೇವತಾದರ್ಶನವಂಗೈದು ಸಮು
21. ದ್ರಾದಿ ಅನೇಕ ತೀರ್ಥಸ್ನಾನಗಳಿಂ ಪರಿಶುದ್ಧಮನ
22. ಸ್ಮರಾಗಿ ಕಿರಣ್ಯಗರ್ಭ ತುಲಾಭಾರಾದಿ ದಾನಗಳಿಂ
23. ದೇವಾಲಯ ವಾಪೀ ಕೂಪ ತಟಾಕಾಗ್ರಹಾರಾದ್ಯನೇಕ
24. ಧರ್ಮಗಳಂ ಗೈದು ಶ್ರೀತತ್ತ್ವನಿಧ್ಯಾದ್ಯನೇಕಗ್ರಂಥ
25. ಗಳಂರಚಿಶಿ

Below the panel, on a rectangular band :—

26. ಪಟ್ಟಾಭಿಷೇಕಾದಿ ೬೦ನೆ ವರ್ಷವೃದ್ಧ
27. ಭಿಷೇಕವಂ ಗೈಕೊಂಡು ವಿರಾಯಿತಿ
28. ಕುಯಿ ವಿಕ್ಟೋರೈ ಮಹಾರಾಣಿಯಿಂದ
29. ಪ್ರೀತಿ ಪುರಸ್ಕರಮಾಗಿ ದಯಾಪಾಲಿಸಿದ ಅವರ
30. ಭಾವಚಿತ್ರ ಪ್ರತಿಮೆಯಿಂದೊಡಗೂಡಿದ ಆಯು
31. ಧರಿಸನ್ಮಾನಿತರಾಗಿ ಪತ್ನೀರು ೨೦ ಪುತ್ರ ಪಾತ್ರ ಪ್ರಪೌತ್ರ
32. ದೌಯಿತ್ರಾದಿಗಳಿಂ ವಿರಾಜಿಸುತ್ತ ಸುಖ ಸಾಂಬ್ರಾಜ್ಯದಿಂ
33. ಪ್ರಕಾಶಿಸುತ್ತಲಿಧಾತೇ||

#### OTHER PORTRAIT PAINTINGS ON THE WESTERN WALL.

The upper section of the western wall on either side of the Santānāmbuja contains, as already stated, the portraits of Indian rulers, not always contemporary, and some of the notables of the Mysore State. These portraits are arranged on either side in two groups, the groups being divided, one from the other, by a floral and scroll design. The outer group on the right side has 50 portraits of Muhammadan rulers and that on the left has the same number of Hindu rulers. These portraits are perhaps copies from originals. They are thus valuable from a historic as well as the artistic point of view. The inner groups on either side contain each



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*Mysore Archaeological Survey* ]



15 portraits of the chief personages connected with the royal household and the several departments of government.

All the portraits are drawn in profile facing the Santānāmbuja ; those on the left are turned to right and those on the right to left.

The inner group on the right side contains the following portraits arranged in this order :—

ಖಾಸಾ ಅಳಿಯ ದೇವರಾಜ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಲಂಗರಾಜ ಅರಸು	ಖಾಸಾ ಭಾವ ಮೈದ ಮಾವನಳ್ಳಿ ಲಂಗರಾಜ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ನುಬ್ಬರಾಜ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಕೃಷ್ಣ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ನುಬ್ಬರಾಜ ಅರಸಿನ ಕೊಮಾರು ದ್ಯಾವರಾಜ ಅರಸು	ನರ್ವಾಧಿಕಾರ ದೊಡ್ಡ ಬಾಳ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜ ಅರಸಿನ ಕೊಮಾರು ದೊಹಿತ್ರ ಸಿದ್ಧರಾಜ ಅರಸು
ದಿವಾನ್ ರಾಮರಾಯರು	ಮಹಾಲಕ್ಷ್ಮಣೇರಿ ಬಾಬೂರಾಯರು	ಕಂದಾಚಾರ ಕಚೇರಿ ಭಕ್ತಿ ಚಲುವೆ ಅರಸು
ಗೋಪಾಲ ರಾಜ ಅರಸು	ತೋಪ್ಪಿ ಖಾನೆ ಶಿರ್ದರಾಜ ಅರಸು	ಬಾರಿಗಾಟ ಭಕ್ತಿ ಭದ್ರಪ್ಪನವರು

The persons mentioned here sit in padmāsana against pillows, with their palms crossed downwards on laps. The officials sit on their bent knees with their hands disposed in the same way but with no pillows.

The portraits of the Muhammadan rulers, contemporary and otherwise, are arranged in the following order with a descriptive legend at the head of each portrait :—

ರಸ್ತುಂಪಾದಷಾನ ಮಗ   ಸೊಹರಾಟು	ಅಜ್ಜಂ ದೇಶದ ಪಾದಷಾ   ಜಂಪೈಯದು   ಜಾಮೆ ಜಹಾನುಮಾ	ಶಾಂದೇಶದ ಪಾದಷಾ   ಕೈಕಾಮುನು	ದುರಾನಿ ದೇಶದ ಪಾದಷಾ    ನಾದರ'ಷಾ	ಯಿರಾಣ್ ಪಾದಷಾ   ಫತಲ್ಲೇಷಾ
ರೂಂ ಪಾದಷಹ ಯಿಸ್ತಾಯಿಲ್	ಯಿರಾಣ್ ಪಾದಷಾ   ಷಾಯ ಅಬ್ಬಾನು	ಯಿರಾನ್ ಪಾದಷಾ . . . . .	ದಿಳ್ಳಿ ತ್ರಿಮುರಷಾ ಪಾದಷಾ	ದಿಳ್ಳಿ ಅಕಬರು ಪಾದಷಾ   ವಜೀರು ಬರಬಲ್ಲ ಸಹಾ
ಆರ್ಕಾಡು ನವಾಟು   ದಾವುದಷಾ	ಆರ್ಕಾಡು ನವಾಟು   ಮಹಮದಲ್ಲೇಖಾ	ನವಾಟು ಸಾ ತುಲ್ಲಾಖಾ	ನವಾಟು ಅವೈದ ಜಖಾ	ಲಕನೂರು ನವಾಟು   ಸುಜಾಯಿದ್ಲಾರಾ

ನವಾಬು ಆ ಜಂಮು	ದಾರಾ ಸೋಕಿ ಪಾದಷಾ	[ಶಾ] ಯೆದರ್‌ಪಾ ಪಾದಷಾ  ಲಕಂಣ  ಮಾದಂಣನಹಾ	ಆಲಂಗಿರಿ ಪಾದಷಾಹ	ಯಮನ್ ದೇಶದ ಪಾದಷಾ ಕೈತುಲ ಸ. ಶ'
ನವಾಬು  ಯಬರಾಯಿಂ ಖಾಧಂನಾ	ನವಾಬು   ಶ್ರವಣೂರು ಹಕ್ಕೀಂ ಖಾ	ಚಂನಪ್ಪದ ನವಾಬು   ಗುಲಾಮಹಂಮದು	ಚಂನಪ್ಪದ ನವಾಬು   ಅಜಮುದ್ದಾರಾ	ಚಂನಪ್ಪ ನವಾಬು   ವಾರಾಜಾ
ನವಾಬು  ಮುತವನ್ಸ್ ಲಖಾ	ನವಾಬು  ಕಡಪಾ  ಅಬ್ದುಲ್  ಸರಾಖಾ	ನವಾಬು ಕಡಪಾ ಅಬ್ದುಲ್ ಮಜೀದಖಾ	ನವಾಬು  ನಾಸರ ಜಂಗು	ಸಾರಾಬು ಸರಾಬುತ ಜಂಗು
ಹೈದರಾಬಾದು ದಿವಾನ್ ಸಾರಾರ ಜೆಂಘ	ಹೈದರಾಬಾದು ದಿವಾನ್ ಚಂದು ಲಾರಾ  ಬಾರಾ ಪ್ರಸಾದು	ಹೈದರಾಬಾದು ದಿವಾನ್ ಮೀರಾಲಂ	ಹೈದರಾಬಾದು ದಿವಾನ್ ಪುರನರಮುಲಕು	ಹೈದರಾಬಾದು ನವಾಬು   ರೋಷ್ ಬಹದರು
ಹೈದರಾಬಾದು ನವಾಬು ನಾಸರುದ್ದಾರಾ	ಹೈದರಾಬಾದು ಗೋಲಕೊಂಡೆ ನವಾಬು	ಹೈದರಾಬಾದು ನವಾಬು ಶಿಕಂದಂಖಾ ಜಂಗು	ಹೈದರಾಬಾದು ನವಾಬು ನಜಾತ್‌ಲ್ಲಖಾ	ಹೈದರಾಬಾದು ನವಾಬು ಅನಫಜ ಹಾಖಾ
ಮುಸಾಹೇಬ ಅಲಂಬಾ ಬಕ್ಷಿ	ಅವಲ್ ಬಾರ ಕಚೇರಿ ಹಿಂಮತ್ಯಾರಖಾ	ದುಯಂಬಾರ್ ಕಚೇರಿ ಭಕ್ಷೀ ರಾಜಾಖಾ	ಟೀಪು ಸುಲ ತಾನ	ದೋಡ್ಡಿ ನವಾಬು   ಹೈದರು ಅಲ್ಲಖಾ
ಬಾಂದಾ ನವಾಬಿನ ಮಗ	ಬಂಗಾಳಾ ನವಾಬು	ನವಾಬು ಸೈಯದು ಬೈಗಂ ಜಂಗು	ಕಾಬೂಲ್ ಕಂದಾರ ದೋಸ್ತ ಮಹುಮದಖಾ	ನವಾಬು ಸೈಯದು ಅಬ್ದುಲಖಾ

Portraits on the inner left group :—

ಮದನ ವಿರಾಸ ತೊಟ್ಟ ಪುಟ್ಟಸಾಮಿಯವರು ಸೇನಾಪತಿ ಚಾಮರಾಜ ಬಹದರು	ಲಕ್ಷ್ಮೀ ವಿರಾಸದ ಪುಟ್ಟಸ್ವಾಮಿಯವರು ಯುವರಾಜ ನಂಜರಾಜ ಬಹದರು	ಚಿ   ಭು   ಯವರ ಕೊಮಾರ್ ದೇವಪಾರ್ಥಿವ ಬಹದರು
ಮ   ಪು   ೧ನೆ ಕೊಮಾರ್ ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರು	ಮ   ಪು   ೨ನೆ ಕೊಮಾರ್ ದೇವರಾಜ ಬಹದರು	ಮ   ಪು   ೩ನೆ ಕೊಮಾರ್ ಕೇಶಿನ ಚಾಮರಾಜ ಬಹದರು
ಮ   ಪು   ೪ನೆ ಕೊಮಾರ್ ಸಂಮುಖ ತೊಟ್ಟ ದ್ವಾರಾಜ ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರು ೧ನೆ ಕೊಮಾರ್ ಕೃಷ್ಣ ಅರಸು

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE



1. RANJIT SINGH OF LAHORE (p. 61).



2. VIRARAJE URS OF COORG (p. 61).



3. NARASAPPA, KHAJANA BHAKSHI (p. 61).



4. DEWAN VENKATE URS (p. 66).





ಚಾಮೆ ಅರಸು ಬಹದರ ೨ನೆ ಕೊಮಾರ್ ಚಮಲು ನಂಜರಾಜ ಅರಸು	ಚಮಲು ನಂಜರಾಜ ಅರಸಿನ ಕೊಮಾರ್ ಚಾಮರಾಜ ಅರಸು	ದಿವಾನ್ ಪೂರ್ಣಿಮವರು
ಜಿಲ್ಲಾ ಕಚೇರಿ ಭಕ್ತ ಚಾಮಪ್ಪಾಜಿ ಅರಸು	ಮೂಗೂರು ಅರಸು	ಕತ್ತಿ ಗೋಪಾಲ ರಾಜ ಅರಸು

Portraits on the outer left group :—

ಅನಂತಶಯನದ ಕಿರೀಟ ರಾಮರಾಜು	ಅನಂತಶಯನ ದ ಕುಲಶೇಖರ ರಾಮವರ್ಮ	ಅನಂತಶಯನದ ಕುಲಶೇಖರ ವಾರ್ತಾಂಡ ವರ್ಮ	ಗದ್ವಾಲು ಸೋಮ ಭೂಪಾಲ	ಗದ್ವಾಲು ನೀತಾರಾಮ ಭೂಪಾಲ	
ವಿಜಯ ನಗರದ ನೀತಾರಾಮರಾಜ	ವಿಜಯ ನಗರದ ನಾರಣಬಾಬು	ನುರಪುರದ ವೆಂಕಟಪ್ಪ ನಾಯಕ	ನುರಪುರದ ಚಿಕ್ಕ ವೆಂಕಟಪ್ಪನಾಯಕ	ರಾವುರು ವೆಂಕಟಗಿರಿ ಬರಿಗಾರಯ್ಯಾ ಚಮನಾಯ [ಕ]	
ತಂಜಾವೂರು ಪ್ರತಾಪಸಿಂಹ ಮಹಾರಾಜ	ತಂಜಾವೂರು ತುಳಜಾ ಮಹಾರಾಜಾ	ತಂಜಾವೂರು ಅಮರಸಿಂಹ ಮಹಾರಾಜ	ತಂಜಾವೂರು ಶರಭೋಜಿ ಮಹಾರಾಜ	ತಂಜಾವೂರು ಶಿವೋಜಿ ಮಹಾರಾಜ	
ದಳವಾಯಿ ಕರಾಚೂರಿ ರಂಗೈಯ್ಯ	ತಿರಿಚನಾಪಲ್ಲಿ ವಿಜಯ ರಂಗ ಚೋಕ್ಕನಾಥ	ಪುದಿಕೊಟೆ ಅರಸು ರಾಮಚಂದ್ರ ತೊಂಡಮಾನ	ಕೊಟ್ಟಿ ಅರಸು ರಾಮವರ್ಮ	ಕಚ್ಚ ಬುಕ್ಕು/ ಅರಸು	ಚಂಜೀ/ ಜಯ ಶಿಂಗು
ಸಾತಾರಿ   ಶಾಹೋಜಿ ರಾಜು	ಪುನೆ   ದೊಡ್ಡ ನಾನಾರಾವು ಪಂತಪ್ರಧಾನ	ಪುನೆ/ ನಾರಣರಾವು/ ಪಂತ ಪ್ರಧಾನ	ಪುನೆ/ ನದೋಖಾ/ ಪಂತ ಪ್ರಧಾನ	ಪುನೆ   ಸವಾಯಿ ಮಾದವ ರಾವು/ ಪಂತ ಪ್ರಧಾನ	
ಪುನೆ   ನಾನಾ ಪಂಣೇನು   ದಿವಾನ್	ಗೋರೇರ್   ಮಾಜೀ ಶಿಂಧ್ಯ	ನಗಪುರಿ ಜಾನೋಜಿ ಭೊಸರಾ	ಬರ್ಕಿ ಶಿವನ ರಾವು	ಬಾರಗಿರ್/ ದು   ಮುನಜಿ ರಾಮರಾಯರ್	
ರಾಹೂರು ರಣಜಿತ ಶಿಂಗು	ರಣಜಿತ ಶಿಂಗನ ಮಗ ಪೇರಶಿಂಗು	ರಾ  ಶೇರ ಶಿಂಗನ ಮಗ ಪ್ರತಾಪಶಿಂಗು	ರಾ   ಪ್ರತಾಪ ಶಿಂಗನ ಮಗ ಹೀರಾಶಿಂಗು	ನೇಪಾಳ ರಾಜಾನ ಮಗ	
ಮಾರುವಾಡೀ ಅರಸು   ಮಕ್ಕಳುನಕಾ	ಕೊಡಗು   ವೀರ ರಾಜೇ ಅರಸು	ಕೊಡಗು ಲಂಗರಾಜೇ ಅರಸು	ಕೊಡಗು ವೀರರಾಜೇ ಅರಸು	ಖ್ವಾ ಮುನಪ್ಪೀ/ ಭಾಗವತ ನಾರಣಪವರು	
ಮುಸಾಹೇಬು   ಗಂಗಾಧರ ರಾವು	ಮುಸಾಹೇಬು ವ್ಯಸಾರಾವು	ಮುಸಾಹೇಬು/ ಕಿರೈ ಕಚೇರಿ ತಿಪ್ಪಯ್ಯನವರು	ಮುಸಾಹೇಬು/ ಅಣಿ ರಾಮಾ ರಾಯರು	ಬಜಾನಾ ಭಕ್ತ ನರಸಂಪ್ಪನವರು	

ನವಾರ ಕಚೇರಿ ಭಕ್ತಿ ಭೀಮರಾಯರು	ನವಾರ ಕಚೇರಿ ಭಕ್ತಿ   ಅಂಜಾಜೀರಾಯರು	ಷಾಗಿರ್ದ ಪೆಷು ಕಚೇರಿ ಭಕ್ತಿ   ಅಂಜಾಜೀರಾಯರು	ಬಾರ ಕಚೇರಿ ಭಕ್ತಿ, ಹಾಗೂಬ್ಯಾಳಿ ರಾಮರಾಯರು	ಕಂದಾಚಾರ ಕಚೇರಿ ಭಕ್ತಿ ಜೀವಣರಾಯರು
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The extreme sides of the lower section of the west wall have the plantain tree decoration with a deer painted in the pose of rearing against it.

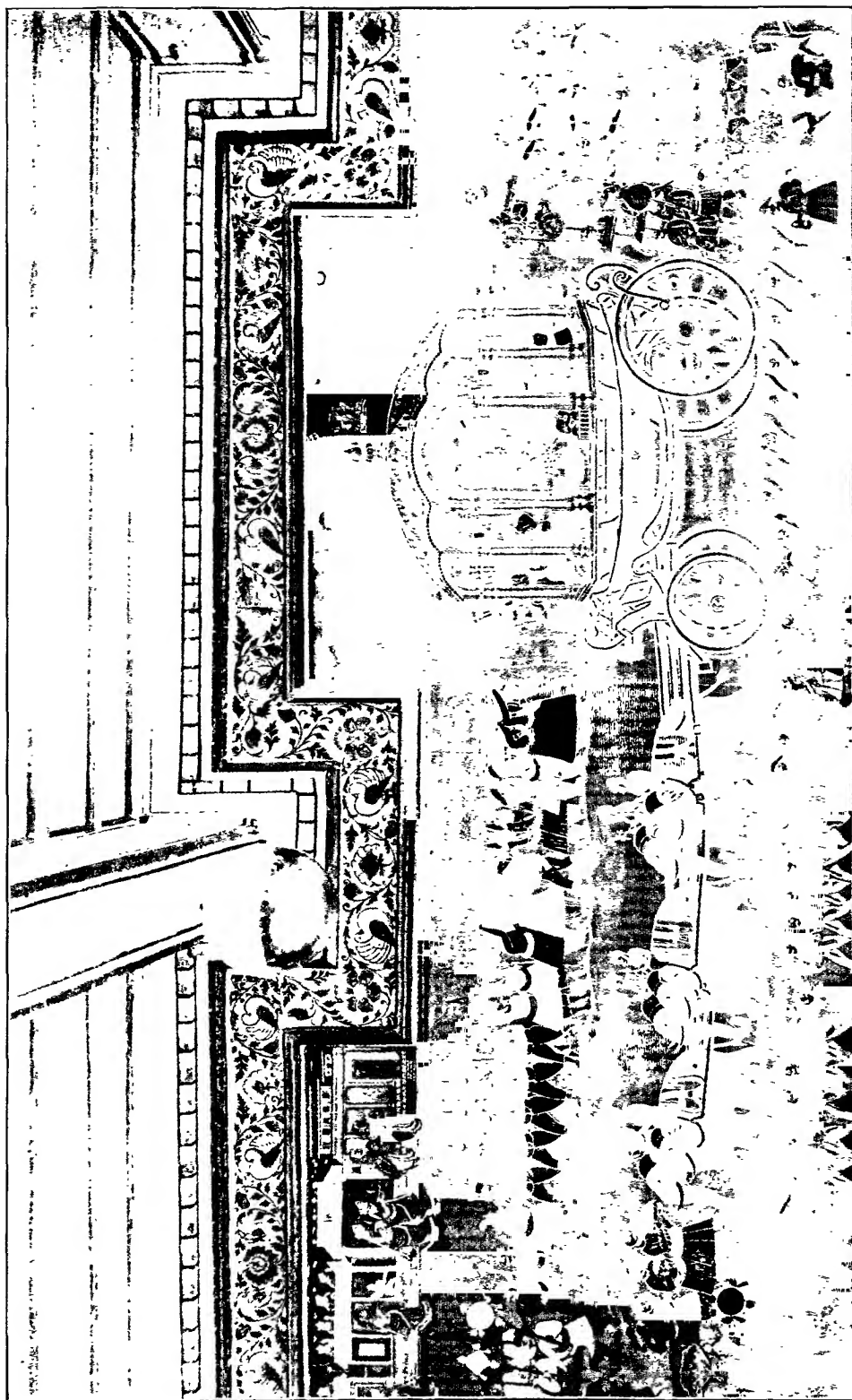
#### THE JAMBUSAVĀRI PROCESSION.

The Jambū-savāri or procession of the Mahārāja Kṛishṇarāja Wadēyar III on the Vijayadaśami day of the Navarātri festival is painted in a long frieze running, as already stated, along the upper sections of the north, east and south walls of the hall. At the western end of the upper section of the north wall two symmetrically drawn elephants, one with the Mahārāja's flag marked 'ಕೃ' and the other with the Sūryadhvaja, are represented as leading the procession. Just behind the elephants four ridden camels follow. The riders have muskets, bows and quivers containing arrows. Following behind are a pair of Khañjari (?) players on each side, between whom are painted four horn blowers in action, facing the procession. Next we see marching in single file, on either side, a troop of musketeers with green-coloured drapery and head-dress. Between them proceed three rows of horse, one behind the other, with riders. The front row has a set of bandsmen. The second row depicts riders with black trousers, red military coats and black elongated caps. They have all their swords drawn. The third row represents again a band of musicians.

The musketeers with green coats are followed by foot-soldiers bearing javelins in their left hands and twisted rods in their right. These rods are sometimes so curved as to resemble cobras held up. In one or two places a mace or a sword is carried instead of the rod. At the termination of the rows of javelin bearers march, the bearers of the Mysore royal birudas which, being in duplicates, are arranged on the two sides more or less symmetrically. The birudas are as follows, from the front backwards:—Garuḍadhvaja, Hanumadhvaja, Chatra, Sūryadhvaja, Lion, a pair of fan-like dhvajās with the figure of Āñjanēya in striking attitude drawn in centre, Varāha, Gaṇḍabhēruṇḍa, Vyāla, Sālva, Matsya, Makara, Paraśu, Ankuśa, Śaṅkha and Chakra. The bearers of Ēṭupāvaḍe, three on each side, are arranged on the inside where the birudas end.

Between the two rows of the javelin-bearers on the north wall and led by the three rows of horse riders already described as consisting of bandsmen, a tusker elephant mounted by howdah proceeds, being followed in succession by:—

1. One row of khañjari (?) and drum players.
2. Two rows of green flag bearers.



JAMBUSAVARI PROCESSION OF KRISHNARAYA VODEYAR III (p. 62)

*Mysore Archaeological Survey.*



3. Three rows of bandsmen.
4. Four rows of musketeers on foot.
5. Four rows of similar musketeers, but differently dressed.
6. An elephant mounted by a howdah.
7. On either side of the musketeers and the howdah a row of four unriden horses.
8. Immediately behind the horsemen, palace pipers and drummers.
9. Dancing girls with the *himmāḷa* or accompaniment behind them consisting of violinists and mridanga and vīṇā players.
10. Between the bearers of the birudas two horn-blowers proceed towards the state carriage in which the Mahārāja is seated.

The state carriage of the Mahārāja is drawn by three pairs of elephants in front of which stand four persons with baskets of plantains for presentation to the Mahārāja. To the right of the state carriage and facing it are two groups of heralds with their right hands raised in the attitude of proclaiming the Mahārāja's titles. Behind the carriage is a group of chāmara (discs) and chatra bearers followed by a company of spearmen.

The Mahārāja is the central figure in the procession. He is represented as sitting in state inside the state carriage which is surmounted at the top by five kalaśas and the state flag with the letter 'ॐ' inside the disc of the sun. He is seated well adorned on a chair in the middle of the carriage, while his chief courtiers and relations either squat or stand around him.

On the right wing of the celebrations the subjects of the Mahārāja stand in respect. They are all depicted as being loyal and quite eager about the procession. On the terraces of the buildings in the background are groups of females admiring the festivities and partaking of the gaiety.

The procession of the cavalry is painted behind the state carriage. On the southern wall can be seen in order the state vehicles, like the pañcha-kalaśa carriage drawn by four pairs of horses, the open and square palanquins, elephants mounted by the *nagāri* drummers and differently shaped carriages drawn by either bullocks or horse.

The buildings painted in the background offer a variety of design. In the vacant spaces between them are painted cocoanut and other trees.

#### PAINTINGS ON THE LOWER SECTION OF THE EAST WALL.

The lower section of the eastern wall of the hall is pierced by two windows and two doors, the latter in between the former. The wall on all the four sides of the windows and between the doors is divided into several panels of painting.

(1) *East Wall-North Side*.—To the north of the window the narrow panel is painted with a plantain tree against which a deer rears.

Above the window there are four small panels painted with the portraits of the state cows with Kannaḍa legends above them :

- |                              |                          |
|------------------------------|--------------------------|
| (1) <i>Prasanna Pārvatī.</i> | (3) <i>Sarvamāṅgalā.</i> |
| (2) <i>Duraduṇḍī.</i>        | (4) <i>Jagadambā.</i>    |

The wall south of the window has been divided into three rows of vertical panels. The larger central panel consists of the principal figure of the whole group of paintings which is called Sarvachittarañjini (ಸರ್ವಚಿತ್ತರಂಜಿನಿ).

*East Wall-South Side*.—The paintings on the four sides of the window on this side, are similar to those on the north side. Above the window are four panels painted with the figures of state cows. From right to left the names written over the figures of these cows are as follows :—

- |                          |                           |
|--------------------------|---------------------------|
| 1. ೧ನೆ ಪೂಜೆ ಚಾಮುಂಡಿ      | 3. ೩ನೆ ಪೂಜೆ ವರ ಚಾಮುಂಡಿ    |
| 2. ೨ನೆ ಪೂಜೆ ಚಲುವ ಚಾಮುಂಡಿ | 4. ೪ನೆ ಪೂಜೆ ಪುಟ್ಟ ಚಾಮುಂಡಿ |

To the north of the window, as on the north side of the wall, similar vertical rows of panels, three in number, are drawn with figures of admiring visitors of either sex in different attitudes and with floral decorations on alternate panels. The larger central panel of the group has the figure of Sarvāṅgasundarī (ಸರ್ವಾಂಗಸುಂದರಿ).

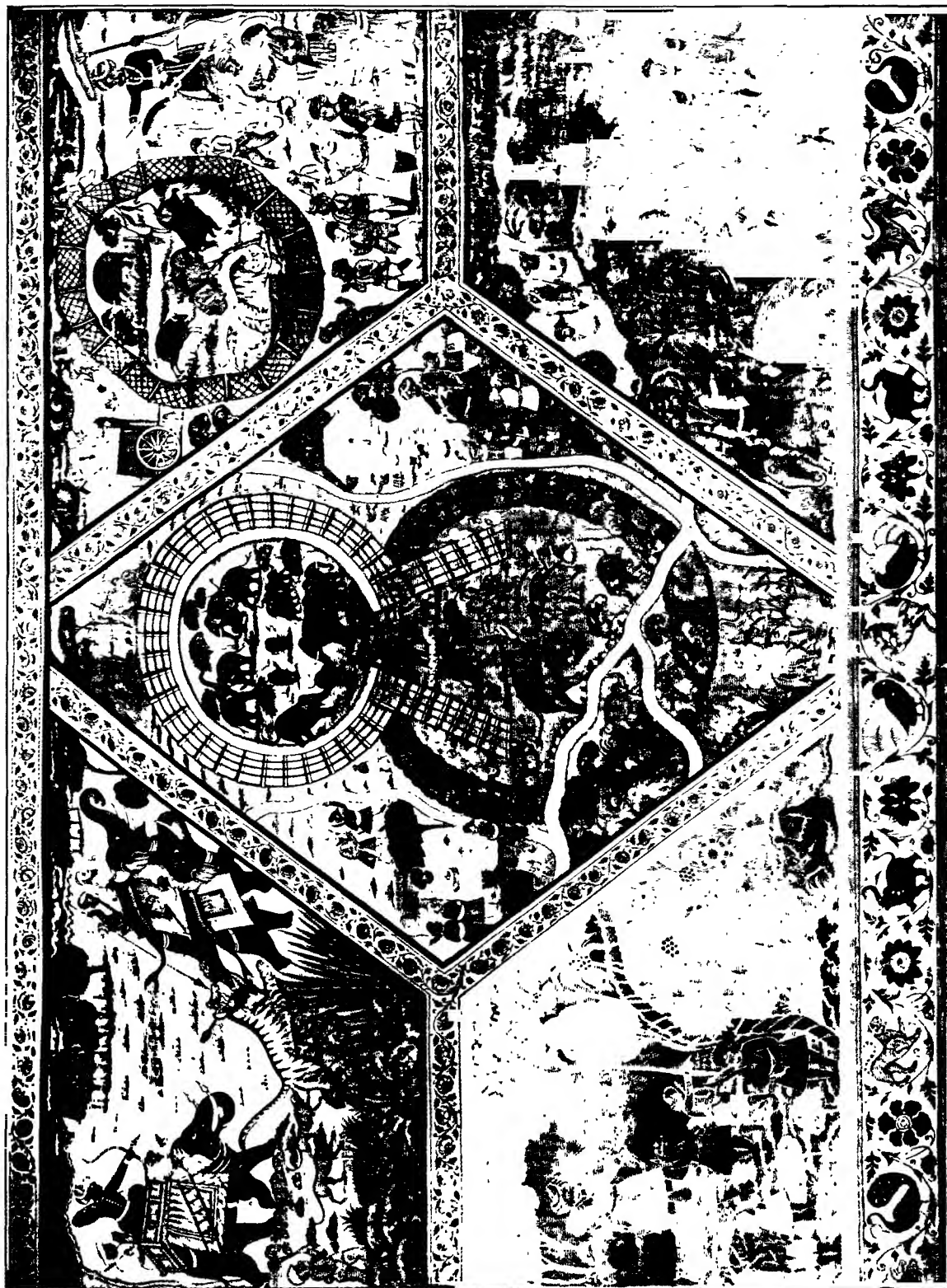
*East wall-middle*.—The central portion of the lower section of the east wall, that is, between the two doors, is painted with scenes of the royal hunt in illustration of the Mahārāja's love of chase. The wall here is divided into five panels. Each panel depicts a hunting scene in a particular and noted forest of the state, and each scene is labelled.

1. *Left side-Upper*.—'Tiger hunt near Kittūr. (ಕಿತ್ತೂರುಬಳಿ ಹುಲಿಶಿಕಾರಿ.)
2. *Left side-Lower*.—Hunting scene is near Chātṇahalli. (ಚಟ್ಟನಹಳ್ಳಿ ಬಳಿಯಲ್ಲಿ ಹುಲಿ ಶಿಕಾರಿ.)

3. *Right side-Upper*.—Hunt of tiger and wild buffalo and boars in the forests of Kottāṅgāla (ಕೊತ್ತಾಂಗಾಲದ ಬಳಿ ಶಿಕಾರಿ).

4. *Right side-Lower* :—The capture of the State elephant Kempanaṅjiah in the forests of Chāmarājanagar (ಚಾಮರಾಜ ನಗರದಲ್ಲಿ ಕೆಂಪನಂಜಿಯಾನೆ ಶಿಕಾರಿ).

5. The central panel is named ಬಂಗಡೆ ಶಿಕಾರಿ. Two successive wide rings or enclosures are formed, one of high palisade work and the other of double columns of trees. Into the latter enclosure the gateway of the former protrudes half way, gradually widening outwards. Paths lead from various directions into the outer enclosure of



HUNTING SCENES, JAGANNATHAN TEMPLE, MYSORE (p. 63.)

*Mysore Archaeological Survey.*





the trees. At close intervals on the outside of the two rings people stand on guard with their weapons mostly consisting of muskets. Along the various paths the elephants have been driven and thus on to the outer enclosure of the trees in the first instance, and thence into the circular area, through the passage which gradually narrows inwards. On either side of the passage and behind the projecting arms of the gateway stand people to prevent the elephants from straying away from the passage.

The Mahārāja sits on a chair under a tree in proximity to his tent. He is waited upon by his retinue, one of whom reports to him with folded hands the progress of the operations. On the other side an officer labelled ಪಾನಿರ್ ಪೆಪಾಕಚೇರಿ ಬಕ್ಷಿ ಅಂಣಾಜೀರಾವು is engaged in instructing the people with a view to prevent the already inveigled elephants from escaping. The musketeers are firing through the outer enclosure evidently to put the beasts to confusion and thereby precipitate their entering the inner enclosure through the passage. Some others mounted on tamed elephants are in the attitude of signalling the entry of the elephants into the enclosures. The outer ring of the inner enclosure is also guarded, here and there, by people, well armed with muskets and spears.

The confused and desperate situation of the elephants is well worked in the panel. In the outer enclosure a tusker trumpets in despair of having been trapped. Several others in the middle of the passage are shown as dashing into the inner enclosure in the fond hope of finding some outlet for freedom there. But inside of the latter are already as much confused elephants some of whom have formed to the right a phalanx. Just near the gateway a baby is being tossed to and fro, as if in cradle, by his parents who have taken him up into the air on their interlocked trunks.

#### PAINTINGS ON THE LOWER SECTIONS OF THE NORTH AND SOUTH WALLS.

The lower sections of the north and south walls, on either side of the doorways which are pierced through them, have been painted mostly by geometrical designs and animal and bird figures, drawn on the principle of 'Aśvagati' across the squares of two kinds of the Indian chess board consisting respectively of 144 and 64 houses. The squares occupied by the designs, are all numbered. The starting square numbered 1 is different in each case and has depended on the design intended to be represented. Kṛishṇarāja Wodeyar III is well known as an expert in the game. His love of the chess was no less than his love of the chase. He has even invented several games. It is understood that the various chess puzzles depicted in the paintings on the walls, etc., have their keys at the Jagan Mohan Palace.

We may group these chess puzzles under four classes—two on the north wall and two on the south. Each class occurring to one side of the doorway, is worked into panels on the same principle, though consisting of different designs.

The rectangle in the centre has an oval panel inside it, which is painted with the picture of a galloping horse called by the name written above it.

On the four sides of the central panel, 12 smaller panels are arranged, four on each side, which consist of geometric designs on the sides and animal or bird designs at the corners of the central panel, there occurring thus eight geometric designs, two on each side and four animal or bird designs, one at each corner of the central panel.

On either side of this outer enclosure panels are painted eight panels of the same size, four on either side, representing in their inner oval panels the portraits of the Mysore Officers with descriptive legends in Kannada in the upper two corners.

On the four outer sides of the aggregate group of panels abovementioned, are drawn 18 bigger panels, 6 on the upper and lower rows and 5 each on the two other sides. The corner panels represent couples. The central panels on the sides, 2 each in the upper and lower ones and one each on the left and right, consist of animal or bird designs.

There are also the Kalpavriksha tree and the Pushpaka chariot. In the eastern section of the north wall there is the vyūha.

The rest of the panels consist of geometrical and floral designs, varṇamālas, or some instructive sayings. Only in one case, that is, in the western section of the north wall, there is a *sarpa*.

The names of the horses and portraits in these paintings are as under :—

*North wall, western section.—*

Horse—ವಿಜಯರತ್ನ.

Portraits—Left side :—

1. ಮಹಾಲಕ್ಷ್ಮಣೇರಿನಾರಣರಾವು
2. ಮೋದೀಬಾನೀ ಬಕ್ಷೀ ನರಸಿಂಗರಾಯ
3. ರಾಕೀಕ ವಿದ್ವಾಂಸರ ಬಕ್ಷೀ ಪಂತೂಜೀ ಸುಬ್ಬರಾಯ
4. ಶಹಾ ನಂಜಪ್ಪನವರು

Right side :—

5. ಕಂದಾಚಾರಿ ಮೀರ ಮೀರಾ ಶ್ರೀನಿವಾಸರಾವು ||
6. ಮಹಾಲಕ್ಷ್ಮಣೇರಿ ವಾದೇರಾವು
7. ಏಜಾನೇ ಶಿರಸ್ತೇದಾರ ಕಟ್ಟುಣನವರು
8. ಪ್ಲಾಬೋಕ್ಕನ ದ್ವಾಯಂ ಬಕ್ಷೀಸುಬ್ಬರಾವು

*North wall, eastern section.—*

Horse—ಜಯರಾಮ.

Portraits—Left side :—

1. ಅಪ್ಪಗ್ರಾಮದ ಫೌಜುದಾರ ವೆಂಕಟರಮಣಯ್ಯ ||
2. ಬಂಗಲೇ ಚೌಡಯ್ಯ ||
3. ಬೆಂ|| ಫೌ|| ತಿಮ್ಮಪ್ಪಾಜೀ ||
4. ಮೀರ ಮಹಮ್ಮದ ಸಾಬು | ಪಿರ್ಯಾದಕಚೇರೀ ಬಕ್ಷೀ

Right side :—

5. ನಗರದ ಪೌಜುದಾರ ಸರ್ವೋತ್ತಮರಾವು ||
6. ಬಂಗಲೇ ಕೃಷ್ಣರಾಯರು
7. ದಿವಾ|| ವೆಂಕಟ ಅರಸು
8. ಕಮರೀ ಬಕ್ಷೀಬಾಕರ ಸಾಬು ||

*South wall, eastern section.*—

Horse—ವಿಜಯರಾಮ.

Portraits—Left side :—

1. ಬೆಂಕಿನವಾಬನ ಮಗ ಕಾಸೀಮಲ್ಲೀಖಾ
2. ಅಖೀಯಾರ ಜಂಗು
3. ಅಲ್ಲೀ ಹುಸೇನಖಾ
4. ಹೆಜೂರು ಸಾವಕಾರ ನವಲು ಕಿಶೋರದಾಸು

Right side :—

5. ಕಮರೀ ಬಕ್ಷೀ ಮೆಖರೀ ಮುರ್ದೀನಾಬು
6. ಸಬ್ಬರ ಜಂಗು
7. ಮೋತೀಖಾನಾ
8. ಹೆಜೂರು ಸಾವಕಾರ ದಾಮೋದರದಾಸು

*South wall, western section.*—

Horse—ಜಯರತ್ನ.

Portraits—Left side :—

1. ಅಖೀನು! ಮುಸಾಹೇಬು! ಸುಬ್ಬಂಜನವರು
2. ಬಾರೀಗಾಟು ಬಕ್ಷೀ ಪುಟ್ಟಬಸಪ್ಪಾಜಿಯವರು
3. ಅಂಚೆ ಮಲ್ಲಪ್ಪಾಜಿಯವರು
4. ಮುದ್ರಾಜೇ ಅರಸು

Right side :—

5. ಮಂತ್ರಿ! ಹರಂಜಿಪ್ಪನವರು
6. ಸರ್ವಾಧಿಕಾರಿ ಬಾಳೆ ಅರಸಿನವರು
7. ಜಿರೊ ಕಚೇರೀ ಬಕ್ಷೀ ಅರೆಪುರ ಬಸಪ್ಪಾಜೀ
8. ಮೂಗೂ [ರು] ನಂಜಪ್ಪಾಜಿಯವರು

#### EAST WALL OF THE NORTHERN ROOM.

Here is painted in a highly pleasing colour complex and with admirable skill a *kalpa vriksha* representation of all the members of the family of Krishnarāja Wadēyar III, with legends in Kannada giving their names and relationship. On either side below is painted a well laid out garden planted with trees on the four sides of a pond represented as being full of lotus buds. Between the gardens is laid the light blue kalasha on an oval silvery base, with a crescent mouth significant of the moon-race, out of which the Kalpadruma issues forth with a stem shaped like a palm and painted red.

At the top are two oblong panels, the first of which has the inscription. ಶ್ರೀಮನ್ಮಹಾವಿಘ್ನ ಮೊದಲಾಗಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಭವ ವಿವರಣದ ಪದ್ಯ ಗದ್ಯ ಸಹಾ ಬರದು | ಪತ್ತೀರು ಪುತ್ರರು ಪೌತ್ರರು ಪ್ರಪೌತ್ರರು ದಾಹಿತ್ರರು ಸಹಾ ಕಲ್ಪವೃಕ್ಷ ಭಾವದೊಳ್ ತಿಳಿಯುವಂತೆ ಬರದು ಯಥೆ.

The Vamsāvatarāṇa Vaibhava, that is, the glory of the descent of the Mahārāja, is given in verse and prose in the vacant spaces at the four corners of the panel, while the Kalpavriksha representation has been designed for making known the names of all those who constituted the large family of the Mahārāja.

At the termination of the stem a circular panel is painted with edges of seeds and petals, resembling those of an open lotus. The petals are as many as the words composing the following ślōka :—

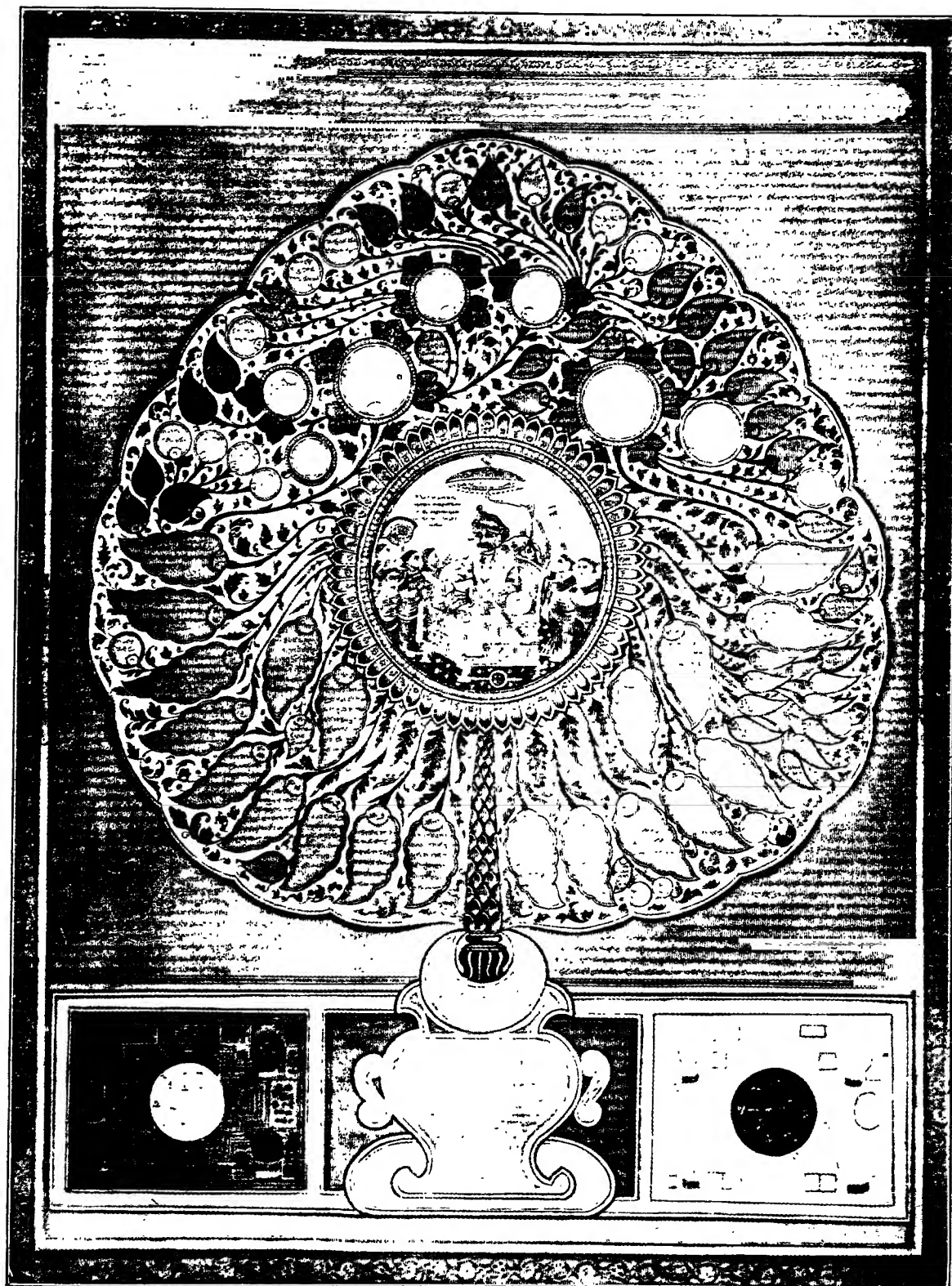
ಭಸಿತಲಸಿತ ಫಾಲಂ ರಮ್ಯರುದ್ರಾಕ್ಷ ಮಾಲಂ | ಕನಕಮಯ ಸುಚೇಲಂ ಕಾಮನೀಯಸ್ವಲೀಲಂ | ಸದವನ ಪರಿಶೀಲಂ ಚಾರು ಚಾಮೇಂದ್ರ ಬಾಲಂ | ಹೃದಯ ಕಮಲ ಮಧ್ಯೆ ಸಂತತಂ ಭಾವಯಾಮಿ ||

The 60 letters of the ślōka are written at one on each of the 60 petals of the lotus. In the centre of the open flower the subject of the ślōka, that is, the Mahārāja himself, sits in state on his bejewelled golden throne to left. The ladies of his harem are in attendance upon him, two standing with fly-whisks behind him and four to his front, each in a different attitude. While the one to the extreme left fans him with peacock feather fan, another to her front offers him the folded betel, a third has her palms disposed in the attitude of requesting, and the fourth holds in her right hand a damaruga-shaped golden vase (pīp-dān), perhaps to receive in it the chewed betel. In the left upper field runs the legend in Kannaḍa:—

- |                               |                   |
|-------------------------------|-------------------|
| 1. ಶ್ರೀಮನ್ಮಹಿಷರಾಜ             | 4. ಯರು ಬಹದರವರ ಭಾವ |
| 2. ರಾಧೀಶ ನಂಜರಾಜಾಭಿದಮುಂ        | 5. ಚಿತ್ರ          |
| 3. ಮಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ವಡೆ |                   |

On either side of the central lotus design spring forth the red-coloured ramifications amidst the green foliage supplied by the leaves. Further off-shoots are carried all round the central figure, so that with the different designs adopted to represent a wife, or a son, or a daughter, or a son's wives, sons or daughters, or grand-daughters-in-law or daughter's sons or daughters, the Kalpavriksha seems to have been wrought with an unusual technique and unparalleled skill.

Krishnarāja Wāḍeyar's queens are represented by elongated and highly curved leafy designs; his sons, like himself, but in a smaller circular design of the lotus edged by petals; and his daughters by small mango-shaped leafy designs. The grandsons and grand daughters are similarly represented, that is, the males being indicated by circular designs and the females by leafy designs; but in the case of the circles we must note that the more they are removed from the Mahārāja in relationship the lesser would be their diameter. The Mahārāja's daughters-in-law are represented by short trefoil leaves without stalk; but the grand daughters-in-law by longer trefoil leaves with stalks. The purpose of these stalks, which are invariably painted in red, is to indicate relationship. Krishnarāja Wāḍeyar had 20 queens and though they are arranged 11 on the left and 9 on the right, the arrangement is yet not disturbing symmetry, because one of the queens mentioned on the right *i.e.*, No. 12 had the greatest number of daughters, each of whom had also a good number of female issues. Similarly, the fact that from the queens Nos. 9 and 10 were born sons and daughters through whom the relations multiplied in the form of their wives, sons, son's wives, grandsons and grand daughters, gave the artist material enough to fill in the spaces at the upper field with designs.



VAMSAVATARANA VAIBHAVA (p. 67.)



Each leaf and each lotus is numbered and labelled with the help of which it has been possible to prepare the following table:—

1. ಪಟ್ಟಮಹಿಷಿ ದ್ಯಾವಾಜಾಂಬಾ (No issue).
2. ಲಕ್ಷ್ಮೀವಿರಾಸದ ದೇವಾಂಬಾ ( do ).
3. ರವಾಬಿರಾಸದ ಚಲುವಾಂಬಾ

|  
daughter ಕೆಂಪಚಾಮುಂಡಿ.

4. ಕೃಷ್ಣವಿರಾಸದ ಲಂಗಾಜವಾಂಬಾ.
5. ಸೀತಾವಿರಾಸದ ದೇವಾಜಾಂಬಾ
6. ಲಕ್ಷ್ಮಾಂಬಾ.
7. ಬೊಕ್ಕನ ತೊಟ್ಟ ಪುಟ್ಟಗೌರಾಂಬಾ

|  
Son 1 (No name).

8. ಚಂದ್ರಶಾಲಾ ತೊಟ್ಟ ಮಲ್ಲಿಗಾಂಬಾ.
9. ಮದನವಿರಾಸ ತೊಟ್ಟ ಮುದ್ದಲಂಗಾಂಬಾ

Daughter ದ್ಯಾವಾಜಾಂಬಾ	ನಪತ್ತಿ ಸಾಕುಪುತ್ರಿ ದ್ಯಾವಾಜಾಂಬಾ				Son ಸೇನಾಪತಿ ಚಾಮರಾಜ ಬಹದರ್ (Born S' 1738 Yuva Phâl. ba. 10 Su Wives 4, Sons 4, Daughter 1.
ದ್ಯಾವಾಜಾಂಬಾ	Son	Son	Son	Son	
	Wife 1 :- ಕೆಂಪನಂಜುಂಡುಮಣಿ - 2 Sons - ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದ್ದರ್ and ದೇವರಾಜ ಬಹದರ್.				
	(Born S' 1756 Vijaya)				Wives 4, Sons 2, daughters 2.
	Wives 2, sons 4, daughters 7				Wife 1 :- ಕೆಂಪನಂಜುಂಡುಮಣಿ - daughters 2, son 1 ಶಿವರಾಮರಾಜ.
	Wife 1 :- ಕಾಂತಮಣಿ - Sons ಚಾಮುಂಡಿರಾಜ, ಶ್ರೀಕಂಠರಾಜ daughters - ಬೆಟ್ಟತಾಯಮ್ಮಣಿ and 6 others.				Wife 2 :- ದ್ಯಾವಾಜಾಂಬಾ - Son 1 ಚಾಮರಾಜ.
	Wife 2 :- ಸುಬಂಜುಮಣಿ - Son ಯದುದೇವರಾಜ, daughters 2.				Wife 3 :- ನಂಜುಂಡುಮಣಿ.
					Wife 4 :- ಕೃಷ್ಣಾಜಂಜುಮಣಿ.
	Wife 2 :- ಕೆಂಪದ್ಯಾವಾಜಾಂಬಾ - daughter ಬೆಟ್ಟದಂಜುಮಣಿ.				
	Wife 3 :- ಪುಟ್ಟಗೌರಂಜುಮಣಿ - Son ಕೆಂಪಿನಪುಟ್ಟಸಾಮಿ ಚಾಮರಾಜಬಹದರ್.				
	Born S' 1757 Jaya. Wives 2 - daughters 2.				
	Wife 1 :- ಚಾಮುಂಡುಮಣಿ - daughter ದ್ಯಾವಾಜಾಂಬಾ.				
	Wife 2 :- ನಂಜುಂಡುಮಣಿ - daughter ಜಯಂಜುಮಣಿ.				
	Wife 4 :- ಕೆಂಪಲಕ್ಷ್ಮಂಜುಮಣಿ - Son ಸಂ   ತೊ   ದ್ಯಾವರಾಜ ಬಹದರ್ Born S' 1757 Jaya.				
10. ಪುಟ್ಟರಂಗಂಜಾಂಬಾ	Son ಯುವರಾಜ ನಂಜರಾಜ ಬಹದರ್.				
	Born S' 1743 Vikrama.				
	Wives 5, Sons 2, daughters 8.				
	Wife 1 :- ಪುಟ್ಟಗೌರಂಜುಮಣಿ - daughter 1.				
	Wife 2 :- ದೇವೀರಂಜುಮಣಿ - daughters 2.				
	Wife 3 :- ನಂಜುಂಡುಮಣಿ - daughter				
	Wife 4 :- ಬಿರಸಪುತ್ರಿ ಚೆನ್ನಗೌರಂಜುಮಣಿ ದ್ಯಾವಾಜಾಂಬಾ				
	Wife 5 :- ಚಾಮುಂಡುಮಣಿ.				



11. 2ನೇ ಬೋಕ್ಕನದ ತೊಟ್ಟಿ ಗುರುಸಿದ್ಧಮಾಂಬಾ --daughter ದ್ಯಾವಾಹುಮಣಿ

12. ಚಂದ್ರವಿರಾಸದ ಬಸವಾಹುಂಬಾ daughter

ದೊಡ್ಡ ಪುಟ್ಟಮಂಣಿ ಪುಟ್ಟತಾಮಂಣಿ alias ಚಾಮಂಣಿ ನಂಜುಮಂಣಿ  
ಕೆಂಪನಂಜುಮಂಣಿ ಕೆಂಪದ್ಯಾವಾಹುಮಣಿ

daughter

ವೀರಾಹುಮಂಣಿ ಗೌರಮಣಿ ಬಸವಾಹುಮಂಣಿ

ನಂಜುಮಂಣಿ

ಕೆಂಪನಂಜು ಲಂಗುಹುಮಂಣಿ ವೀರಾಹುಮಂಣಿ Son

Son  
ಪುಟ್ಟಲಂಗರಾಜೇ ಅರಸು.

13. ಮನೋವಿರಾಸ ಮರಿದೇವಾಂಬಾ

14. ಕಮಾಂ ತೊಟ್ಟಿ ಸಿದ್ಧಲಂಗಮಾಂಬಾ

15. ಕಮಾಂ ತೊಟ್ಟಿ ಭದ್ರಮಾಂಬಾ

daughter ಚಾಮಂಣಿ.

16. ಕೆಂಪನಂಜುಮಾಂಬಾ

17. ಮರಿನಂಜುಮಾಂಬಾ

Son ಚಾಮರಾಜರಸು

18. ದೇವೀರಾಂಬಾ

daughter ಮನೋವಿರಾಸದ ಚಕ್ರಪುಟ್ಟಮಂಣಿ

Son ನಂಜರಾಜೇ ಅರಸು.

Son ಸಿದ್ಧರಾಜೇ ಅರಸು.

19. ಕರ್ಪಾಣಾಂಬಾ.

20. ಸಮಾಂ ತೊಟ್ಟಿ ಮುದುಕ್ಕಿ ವ್ಯಾಹುಮಾಂಬಾದೇವಿ

### EAST WALL OF THE SOUTHERN ROOM.

Here is painted a highly interesting Vasantōtsava celebration which, traditionally, marks the end of festivities in temples or in marriages. In the background is the palace. Some of the queens stand on the terrace. In the upper storey of the building the rest wait upon the Mahārāja who is shown as sitting on his swan couch.

Along the pathway edging the two ponds in the foreground stand in two groups the lady musicians singing to the accompaniment of several instruments consisting of the mridanga, the śruti shaped like a bagpipe, the violin, the cymbals and the tambūra, on the left and of the mridanga, the cymbals, the maurching, the tambūra and the viṇā on the right. Moved to great action and excitement by this music the damsels carry vāsantā in quick succession, to store which huge vessels are kept here and there in the courtyard where the game is already in good progress. The Mahārāja stands in the middle of the courtyard under the royal umbrella held by a maid servant. While one offers him the betel from behind, another stands with

pīpdaṇ in front. A maid stands before him with a pot of vasanta. The filled piston is directed towards one of his queens who stands in the verandah of the ground floor on the left, while she, in her turn, syringes in his direction. The other queens standing in the different parts of the verandah are also similarly engaged. Some of those around him in the courtyard turn out pots full of vasanta on their comrades here and there. While the maids run for supply, their mistresses shout out to hurry them up. Some are engaged in directing the course of the vasanta. The whole is a scene of gaiety and movement, and seems to be in tune with the ordered concert that heightens the effect of the mirth of the Vasantōtsava.

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### PART III.—NUMISMATICS.

During the year under report about 137 coins in all were studied. Of these 84 were acquired for the Archaeological Museum, while the remaining 52 coins were received for study from private collectors.

Among the 84 coins acquired for the Museum there are three silver coins of Aurangzeb, which were obtained gratis by the Mysore Government from the Bombay Branch of the Royal Asiatic Society, Bombay. They are as under :—

1. Provenance : Kalthan. Mint : Surat. Bears the date 1096-28 (cp. Catalogue of the Coins in the Punjab Museum, Lahore Vol. II, No. 1707).

2. Same as above, but bears the date 1097-29. (cp. Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, No. 1709).

3. Provenance : Akola. Mint : Bijapur. Bears the date 1116-48 (cp. Ibid No. 1641).

Five coins were purchased from the Central Museum, Lahore, of which one is silver and the others are billons. The silver coin is an issue of Alamgir II and is published in I. M. C. Vol. III as No. 2251. It bears the date of which the first two digits only are clear : 11 . . . The billons are as follows :—

1. Muhammad Bin Sam (1193-1205 A. D.) wt. about 56 grains. cp. I.M.C. Vol. II, p. 18, No. 12. Bears no date.

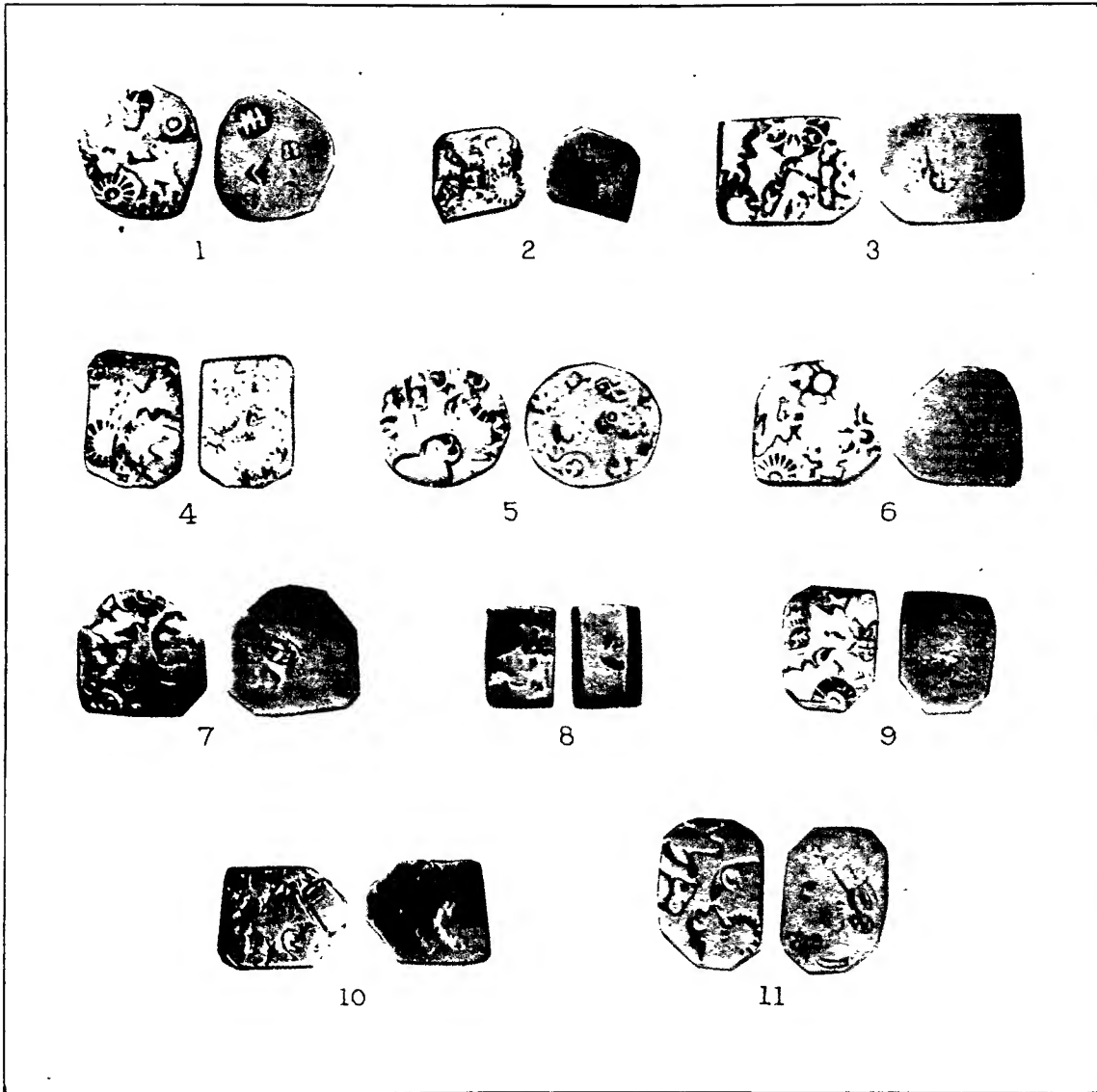
2. Shamsu-d-Din Altamsh (1210—1235 A. D.) cp. I. M. C. Vol. II. p. 24, No. 79 and p. 26. No. 92.

3. Nasiru-d-Din Qubācha (c. 1228) cp. Ibid p. 184, Nos. 5, 6, and 7.

4. A coin said to be of Nasiru-d-Din Qarlagh who reigned in Sind from A.D. 1249 and whose date of death is not certain. The type, however, seems to be different from those published in I.M.C. Vol. II.

A collection of 75 coins (including specimens of copper and silver. and 5 medals) was purchased from a private person. These are being studied.

About 40 copper coins and one of silver were received from a private collector at Haveri for study. The silver coin is an issue of the Bijapur Sultanate. About 10 copper coins are the issues of Tipu. All of them are published in Henderson's Catalogue, excepting only one which appears to be a new specimen so far as the Persian legend on the reverse is concerned, though it belongs to the well known Elephant type. Four copper coins are of the Gaṇḍabhēruṇḍa type issued by the Vijayanagar dynasty and four others of the Garuḍa type of the same dynasty. Of the latter, however, two specimens have not been well known till now. They have the standing figure of a Garuḍa with folded hands on the obverse. The reverse of one of them has the legend 'Pratāpa Kṛishṇarāya,' while that of the other appears



PUNCH MARKED COINS (p. 73).



to have the legend 'Pratāpa Sadāśivarāya.' One copper coin of the collection is of the East India Company. The remaining 20 copper coins belong to the mediæval Mussalman series, most of them being the issues of the Bijapur dynasty.

Eleven punch-marked coins of silver were received from Dharwar. Most of them are roughly rectangular in shape, only two being irregularly circular. The greatest weight among these specimens is 50·2 grains, while the lowest is 46·5. We may therefore take the coins to be specimens of the Puranas, though their weight is not uniform and cannot come up to the full normal weight of 58 grains suggested by Smith<sup>1</sup> and other numismatists. Perhaps this inequality of weight is due to the different proportions of silver that these coins contain. It is also possible that no definite rule was followed in regard to their weight.

Almost all the coins bear marks both on the obverse and the reverse. While the marks on the obverse are deep and bold, those on the reverse are smaller and faint. The obverse contains generally five or more symbols. But the reverse has fewer marks, though in the case of 5 only, the reverse has as many as six marks. Among the most common symbols appearing on the coins may be mentioned the hill, the sun and the bull marks as also a circle with pellet in centre and arrow-heads and taurine symbols around. The solar mark and the taurine symbol appear on all the issues. Among the animals figured on the coins the bull has been mentioned above. The elephant appears on coins Nos. 5 and 10. The jackal surmounts the hill on coins Nos. 1, 6, 7, and 9, while it appears independently on coin No. 11. A frog appears on coin No. 6. The river mark appearing on coin No. 4 may be compared with that appearing on the obverse of No. 2 plate XXI, M.A.R. 1936. It is possible that it perhaps refers, like the hill and fortress marks, to the localities where they were issued.

The specimens are described below :—

1. Ag. Shape : Irregularly circular. Size : 1·9 × 1·68 × ·134 cms. Weight 48·6 grs.

Obverse :—

- (a) Mountain with dog or jackal on top<sup>2</sup>.
- (b) Solar symbol.
- (c) Uncertain mark in an oval (cp. pl. I, 27—Allan's Catalogue of Ancient Indian coins).

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1. Catalogue of the Coins in the Indian Museum. Vol. I p. 134

2. 19 punch-marked coins were published with description in the Mysore Archæological Report for 1936. Since that time Mr. J. Allan's 'Catalogue of the Coins of Ancient India' has been received. Since it is a classic on the subject, the terminology for various symbols accepted in that book has been adopted here, the older terms like the 'Troy' mark, Chaitya, etc., being given up wherever possible.

- (d) A circle with a pellet in the centre and arrow-heads around.
- (e) Head of bull.
- (f) Circle with pellet in centre and an uncertain fragmentary symbol by its side (? taurine).

Reverse :—

- (a) Solar symbol.
- (b) Two umbrellas, one above the other. (This symbol is not to be found in Allan's Catalogue).
- (c) Tree or branch.
- (d) An arc. (Perhaps a crescent).
- (e) A square with four dots. (Not a common symbol according to J. Allan. Catalogue of the coins of Ancient India Intro. XXXIV).

2. Ag. Shape : irregularly square. Size :  $1.31 \times 1.22 \times .270$  cms. Weight 49.9 grs. The specimen requires cleaning. Among the symbols only the solar mark on the obverse is distinctly visible.

3. Ag. Shape : Oblong. Size :  $2.5 \times 1.52 \times .126$  cms. Weight 48.8 grs.

Obverse :—

- (a) Solar symbol.
- (b) Bull (?)
- (c) Circle with 3 arrow-heads and 3 taurine symbols in ovals around, of which 2 taurine symbols and one arrow-head are visible and 2 arrow-heads are partly visible.
- (d) A group consisting of taurine symbols arranged round two circles placed one above the other.
- (e) A post (?) with a taurine symbol on either side below. (Prinsep calls it *jayadhvaja*. See Allan's Catalogue, pp. XXXIII and XXXIV. Intro.)

Reverse :—

- (a) Tree or branch mark.
- (b) A pellet surrounded by four semicircles (Cp. Allan's Catalogue, Intro. p. XXXVIII).

4. Ag. Shape : Oblong. Size :  $1.85 \times 1.38 \times .147$  cms.  
Weight 46.5 grs.

Obverse :—

- (a) Solar symbol with 2 taurine symbols to right.
- (b) A circle with pellet in centre and perhaps three arrow-heads and three taurine symbols around. But the marks are not distinctly visible.
- (c) Bull (?)
- (d) River mark or cobra (? see Allan p. XXIX).

Reverse :—

Bears five marks of which the following three only are distinctly visible :—

- (a) Hill mark with crescent on top.
- (b) Tree or branch mark.
- (c) Solar mark.
- (d) There appears to be also a railing surmounted by a taurine symbol.

5. Ag. Shape : Roughly circular. Size :  $1.89 \times 1.71 \times .134$  cms.  
Weight 47.5 grs.

Obverse :—

- (a) Tusker to right.
- (b) A post, as in 3 obverse above, with a pair of taurine symbols on either side.
- (c) A circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
- (d) Solar symbol.
- (e) Indistinct—Hill mark (?)
- (f) Indistinct—two horns are visible.

Reverse :—

- (a) Taurine in a circle.
- (b) Indistinct. Nandipāda (?)
- (c) A pellet.
- (d) A svastika.
- (e) A circle with a pellet inside and a taurine symbol to its left.
- (f) A curious bird or horse doubtfully.

6. Ag. Shape : Irregularly oblong. Size :  $1.78 \times 1.73 \times .139$  cms.  
Weight 47.35 grs.

Obverse :—

- (a) Solar mark.
- (b) Mountain with jackal on top as on 1 obverse.
- (c) A group of four taurine symbols arranged round a pellet.
- (d) Circle with pellet in centre and three arrow-heads and three taurine symbols around.
- (e) A frog (see Allan's Catalogue of the Coins of Ancient India, p. XXX Intro.)

Reverse :—

Has only one mark which is indistinct.



7. Ag. Shape : Irregularly oblong. Size :  $1.79 \times 1.83 \times .128$ .  
Weight 47 grs.

Obverse :—

- (a) Circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
- (b) Mountain with jackal on top.
- (c) Solar mark.
- (d) Tree mark. (?)—It looks more like a lizard.
- (e) Bull.

The reverse has a tree mark and doubtfully a crescent mark.

8. Ag. Shape : Oblong. Size :  $1.37 \times .98 \times .39$  cms. Weight 50.2 grs. The obverse has two or three marks which are not distinctly visible.

9. Ag. Shape : Oblong. Size :  $1.7 \times 1.85 \times .177$  cms. Wt. 50 grs.

Obverse :—(a) Solar mark.

- (b) Bull.
- (c) A pair of fish arranged side by side.
- (d) Mountain with jackal on top as in 7 obverse.
- (e) Indistinct with a pair of fish to the right.
- (f) Part of a circle with pellet in the centre and arrow-heads and taurine symbols around.

Reverse :—Has two or three marks of which the solar symbol only is clearly visible.

10. Ag. Shape : Roughly oblong. Size :  $1.73 \times 1.44 \times .161$  cms. Wt. 49.2 grs.

Obverse :—(a) Part of a circle with taurine symbols and arrow-heads around.

- (b) Pellet with arrow-heads (?) around.
- (c) A post, as in 3 obverse, with taurine symbols on either side.
- (d) Solar mark.
- (e) Elephant.

Reverse :—Has an indistinct mark.

11. Ag. Shape : Oblong. Size  $2 \times 1.45 \times .129$  cms. Wt. 48.2 grs.

Obverse :—(a) Solar mark.

- (b) Bull.
- (c) A pellet with a taurine symbol by its side.
- (d) Jackal.
- (e) Part of a circle with arrow-heads and ovals around.

Reverse :—(a) Circle with pellet in centre and a taurine symbol to the right.

- (b) Five dots and two arcs.

## PART IV.—MANUSCRIPTS.

### SACHCHĪDRĀCHĀRA-NIRŪPAM.

The transcript of this work which is in Sanskrit verse and prose, was prepared by this Department and sent to the Government Oriental Library as early as 1910. It was also mentioned among the other works of Chikka Dēvarāja Voḍeyar in para 101,

#### Transcript.

M.A.R. 1908-9.

The manuscript contains 14 chapters with a prefatory extract from the 12th chapter of Śivamāhātmya-khaṇḍa, which dwells on the determination of castes by birth and by the various modes of inter-relationship among the castes by matrimony and otherwise. The work is written on the basis of the Śāstras. Passages from Vishṇu-purāṇa, the Bhagavadgītā and the tenets of Manu are freely drawn upon with a view, mainly, to determine the rights and the privileges as also the limitations and, generally, the status of the Śūdras who are said to have originated from out of the feet of the Lord, the Creator.

#### Manuscript.

The colophon at the end of every chapter gives us the information that the author of the work is Chikkadēvarāja Voḍeyar, the Mysore king (1673-1704 A.D.). Though the Annals of the Mysore Royal Family do not mention anything about the king's

#### The Author.

high accomplishments as a scholar as much as he was a great patron of learning, we know from other sources that he was the author of several Sanskrit and Kannada works known for their high standard of literary merit. The king was too eager to inaugurate in his kingdom an organised system of administration which could secure a consolidation not merely in the political but also in the social sphere. Such a desire must have prompted him to define and determine the rights of the fourth caste at a time, perhaps, when he also laid upon himself the task of introducing various social reforms in the Arasu community to which he himself belonged. It would appear that he was very keen in observing the institution of caste in the society of his days.

The present manuscript is thus valuable from the standpoint of the social history of the times, while it gives us also some idea about

#### Importance.

the king's literary talents in Sanskrit. The introductory chapter particularly is interesting from the point of view of political history. It gives a succinct account of the early kings of Mysore. While several of the passages occurring in the chapter are, with some minor differences, drawn from early inscriptions like Kg. 37 of 1662 and Tn. 23 of 1663,

such of them as pertain to the reign of Chikkadēvarāja are to be found also in his other inscriptions: for instance, Sr. 14 of 1686. Later inscriptions like Sr. 64 of 1729 contain also the same passages and thus most of them may be found translated in the *Epigraphia Carnatica* series and elsewhere.

A point of great importance to note is that Doḍḍadēvarāja seems to have been succeeded on the throne by his younger brother Dēvarāja and not directly by Chikkadēvarāja Voḍeyar, his eldest son. Dēvarāja and the latter are known to have been both about 32 years of age at the time when Doḍḍadēvarāja is said, in the Chikkadēvarāja Vamsāvalī, to have placed Dēvarāja on the throne, making his own son the Crown Prince (Yuvarāja). Facts seem to indicate that Chikkadēvarāja was in disfavour with his father for a time and that the latter selected his brother as his immediate successor. The fact of Chikkadēvarāja's confinement at Hangala was also, perhaps, due to this. Thus it appears that Dēvarāja, younger brother of Doḍḍadēvarāja, ruled for a time before Chikkadēvarāja came to the throne in 1673 A.D. But his rule has not been mentioned in the Annals of the Mysore Royal Family. Nor has Wilks or Rice mentioned the rule of this Dēvarāja. The evidence of Chikkadēvarāja himself is enough however to show that he succeeded his uncle Dēvarāja (See Sr. 14 of 1686). The Chikkadēvarāja Vamsāvalī greatly supports that evidence. The manuscript under review confirms the information collected from the inscriptions and the Vamsāvalī. It contains, like Sr. 14 of 1686, passages describing the conquests of Dēvarāja and then says :

Aṣṭāgrajammanō Doḍḍadēvarāja mahībhṛitah  
Dharmapatny-anurūpāsīd Anurītāmbā yaśasvinī etc.

Next follow the lines describing the birth of Chikkadēvarāja and Kanṭhīrava to King Doḍḍadēvarāja. The subsequent passages eulogise the person of Chikkadēvarāja and his exploits. There is a great similarity between the manuscript under review and Sr. 14 which is an inscription of Chikkadēvarāja. Sr. 64 of 1729 quotes freely passages from the manuscript and Sr. 14.

### Contents of the work.

Chapters 2 to 14 deal with the subject proper in the following order :—

CHAPTER 2. *Śūdrāchāra*—The customs and usages of the Śūdras.

CHAPTER 3. *Śāstra-Vaśyatram*—The applicability of the Śāstras to the Śūdras.

CHAPTER 4. *Vidyādhikārānadhikārah*.—The right and restriction in respect of education.

CHAPTER 5. *Sūdra-Dharmāḥ*.—The duties of the Śūdras.

CHAPTER 6. *Āpadharmāḥ*.—The laws of exigency.

- CHAPTER 7. *Nishṛkādikarmasu-adhikāranadhikāraḥ*.—The right and restriction in respect of customs relating to marriage, etc.
- CHAPTER 8. *Dīkshādishu-adhikāraḥ*.—The right pertaining to initiation.
- CHAPTER 9. *Brahmajñānadhikāraḥ*.—The right of attaining spiritual knowledge.
- CHAPTER 10. *Sandhyākarmānadhikāraḥ*.—The limitation in respect of performing *sandhyās*.
- CHAPTER 11. *Sachchhūdra-bhēda*.—The several classes among the Śūdras.
- CHAPTER 12. *Āhnikā-bhēda*.—Differences in the daily ceremonies
- CHAPTER 13. *Āśauca*.—The period of pollution.
- CHAPTER 14. *Karmayōga-paddhati*.—Religious rites.

At the end the manuscript contains a colophon which details the accomplishments of Chikkadēvarāja and gives a list of his conquests among which are mentioned the following places: Chedamaṅgala, Maḷali, Paramati, Salem, Koṅgu, Dhārāpura.

**Colophon.**

Māvaḷi, Dharmapurī, Kengēri, Vāmalūru, Bēvuhaḷḷi, Kunnattūru, Keḷadi, Kandikere. Chikanāyakanabaḷḷi, Honnavāḷḷi, Sāratavaḷḷi, Turugere, Jaḍakadurga, Bijjāvāra. Maddagiri, Chennarāyadurga, Vīraṇadurga, and Beṅgaḷūru.

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**PART V—INSCRIPTIONS.**  
**BANGALORE DISTRICT.**

HOSKOTE TALUK.

Hosakôte Plates of the 12th year of the reign of the Ganga King Konganyadhira (Avinîta) received from Madhvâchâr, school master, Hosakôte town. [Plate XXXIII—XXXIV.]

5 Plates with Elephant seal.

Size 6 7/10" × 2 1/5".

Sanskrit language and Old Kannada characters.

ಬೆಂಗಳೂರು ದಿಷ್ಟ್ರಿಕ್ಟು ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಗ್ರಾಮದಲ್ಲಿರುವ ಮಧ್ವಾಚಾರ್ಯರಿಂದ  
ಸಂಗ್ರಹಿಸಿದ ತಾಮ್ರಶಾಸನ, ಗಂಗರಾಜನಾದ ಅವಿನೀತನ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು. ಅನೆಯ ಮುದ್ರೆ.

ಪ್ರಮಾಣ 6 7/10" × 2 1/5"

ಸಂಸ್ಕೃತ ಭಾಷೆ. ಹಳಗನ್ನಡಕ್ಷರ.

ಮೊದಲನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

1. ಸ್ವಸ್ತಿಜಿತಮ್ಭುಗವತಾ ಗತ ಪುನ ಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀ ಮಜ್ಜಾಹ್ನವೇಯಕುರಾಮಲವ್ಯೋ
2. ಮಾವ ಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಭುಜಜವಜಯ ಜನಿತ ಸುಜನ ಜನಪದಸ್ಯ ದಾರುಣಾರಿಗಣ
3. ವಿದಾರಣ ರಣೋಪಬೃ ಪ್ರಣವಿಧೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನ ಸಗೋತ್ರಸ್ಯ ಶ್ರೀ
4. ಮತ್ಯೋಜ್ಞಣವಮ್ಮ ಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ಯಾಗತಗುಣಯುಕ್ತಸ್ಯ
5. ವಿದ್ಯಾವಿಕಿತ ವಿನಯಸ್ಯ ನಮ್ಯಕ್ಷೃಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯ ಪ್ರಯೋಜನಸ್ಯ

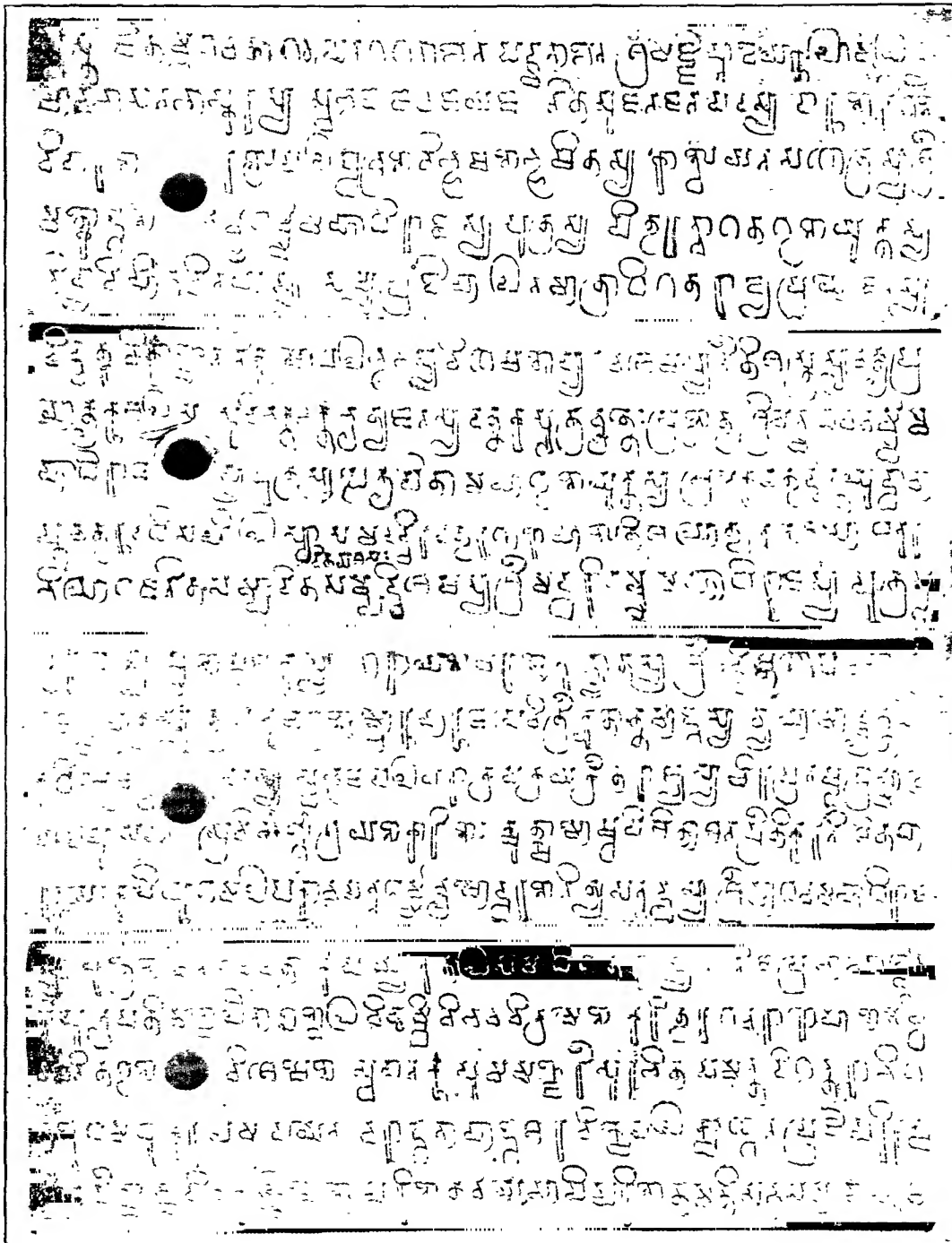
ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

6. ವಿದ್ವತ್ಸವಿ ಕಾಣ್ವಾನ ನಿಕಷೋಪಲಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರ
7. ಯೋಕ್ತೃಕುಶಲಸ್ಯ ಸುವಿಧಕ್ತಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕನೂತ್ರ ವೃತ್ತೇಪ್ರಣೇತುಃ ಶ್ರೀಮನ್ಮಾಧವವರ್ಮಮ
8. ಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪೃತ್ಯಪಿತಾಮಹಗುಣ ಯುಕ್ತಸ್ಯ ಅನೇಕಚತುರ್ಧನ್ತ ಯುದ್ಧಾವಾ
9. ಪ್ರಚತುರುದಧಿಸಲ ಸ್ವಾದಿತ ಯಶಸಃ ಸಮದದ್ವಿರದ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನ ತೇಜಸೋ ಧನುರ
10. ಭಯೋಗಜನಿತ ಸವ್ವಾದಿತಸಮುದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ವರಿವರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

11. ಗುರುಗೋಬ್ರಾಹ್ಮಣ ಪೂಜಕಸ್ಯ ನಾರಾಯಣಚರಣಾನು ದ್ವ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿ
12. ರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ಯಮ್ಭುಕಚರಣಾಮೋರಃಕ ರುಜಃಪವಿತ್ರೀಕೃತೋತ್ರಮಾಜ್ಞಸ್ಯ ವ್ಯಾಯಾಮೋದ್ಯುತವೀನ
13. ಕರಿನಧುಜದ್ವಯಸ್ಯ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮ ಕ್ರಯಕ್ರೀತ ರಾಜ್ಯಸ್ಯ ಚಿರಪ್ರನಷ್ಟಬ್ರಹ್ಮದೇ
14. ಯ ಬಹುಸಹಸ್ರ ವಿಸರ್ಗಾಗ್ರಯಣಿಕಾರಿಣಃ ಕ್ಷುಷ್ಣಮೋಷ್ಯ ಪಿತೃತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾ
15. ರಾಸೇಃ ಕಲಯುಗದುಲಪಂಕಾವನನ್ನಧರ್ಮ ವ್ಯಷೋದ್ಧರಣ ನಿತ್ಯನನ್ನದ್ವಸ್ಯ ಶ್ರೀಮಾಧವ ಮಹಾಧಿರಾಜ

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA).





ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

16. ಸ್ಯ ಪುತ್ರೇಣ ಜನನೀದೇವತಾಂಕ ಪರ್ಯುಂಕತಲ ಸಮಧಿಗತ ರಾಜ್ಯೇನ ನಿಜಪ್ರಭಾವ ಬಣ್ಣಿತ
17. ರಿಪುನ್ಯಪತಿ ಮಣ್ಣರೇ ನಾಖಣ್ಣಲವಿಳಿವ್ವಿ ವಿಧವವಿಕ್ರಮೇಣ ಕರಿತುರಗ ವರಾರೋಹಣ ಸೌಪ್ತ
18. ವಜ್ರಸಿತಗುಣವಿಶೇಷೇಣ ಸ್ವದಾನಕುಸುಮಮಜ್ಜಾರೀ ಸುರಭಿತ ಸಮನ್ತದಿಗನ್ತರಾಭಿಗ
19. ತಬುಧಮಧುಕರನಮುದಯೇನ ವರಾ ಜ್ಞಾನಾಪಾಜ್ಞ ಶರವಿಕ್ಷೇಪ ಲಕ್ಷಾಜ್ಞೇನ ಪ್ರಜಾಪರಿರಕ್ಷ
20. ಣೈಕದೀಕ್ಷಾಕ್ಷಪಿತಕಲ್ಮಷೇಣಾ ಪರಿಣತವಯಸಾಪಿ ಪರಿಣತಮತಿ ಸತ್ಯಸಮ್ಮದಾ ಪರಮ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

21. ಧಾರ್ಮಿಕೇಣ ಶ್ರೀಮತಾಕೋಜ್ಞಾಧಿ ರಾಜೇನಾತ್ಮನಃ ಪ್ರವರ್ಧಮಾನ ವಿಜಯೈಶ್ವರ್ಯೈಃ ದ್ವಾದಶೇಸಂವತ್ಸ
22. ರೇ ಕಾತ್ಮಿಕೇಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೇತಿಥಾ ಪೌರ್ಣಿಮಾಸ್ಯಾಮ್ ಶಾಸನಾಧಿಕೃತಸ್ಯ ಸಕಲಮನ್ತ್ರತನ್ತ್ರಾನ್ತರ್ಗ್ಗ
23. ತಸ್ಯ ವಿವಿಧಾಗಮಜಲ ಪ್ರಕ್ಷಾಲಿತ ವಿಶುದ್ಧ ಬುದ್ಧೇಃ ಸಿಂಹ ವಿಷ್ಣುಪಲ್ಲವಾಧಿರಾಜಸ್ಯ
24. ಜನನಾ ಭರ್ತೃಕುಲಕೀರ್ತಿಜನನ್ಯಾರ್ಥ ಇ್ಶ್ವಾತ್ಮನಶ್ಚಧರ್ಮಪ್ರವರ್ಧನಾರ್ಥ ಇ್ಶ್ವಾ ಪ್ರತಿಷ್ಠಾಪಿತಾಯ ಅರ್ಹದ್ವೇ
25. ವತಾಯತನಾಯ ಯಾವನಿಕ ಸಂಘಾನುಷ್ಠಿತಾಯ ಕೊರಿಕುನ್ದಭಾಗೇ ಪುಲ್ಲಲೂರನ್ನಾಮಗ್ರಾಮೇ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

26. ಮಹಾತಟಾಕ ಸ್ಯಾಧನಾತ್ ಮೂರಾಭ್ಯಾಶೇ ಶ್ರಮಣ ಕೇದಾರಸಹಿತಂ ಸಪ್ತಕಣ್ಡಕಾವಾಪ ಮಾತ್ರಂ
27. ಕ್ಷೇತ್ರಮ್ ಮಧ್ಯಭಾಗೇ ಪೃಷ್ಠಕಣ್ಡಕಾವಾಪ ಮಾತ್ರಂ ಕ್ಷೇತ್ರಮ್ ಇಕ್ಷುನಿಷ್ಠಾದನಕ್ಷಮಮೇ
28. ಕನ್ಯೋಟ್ಟ ಕ್ಷೇತ್ರಮ್ ಗ್ರಾಮನ್ದಕ್ಷಿಣೇನ ಕಣ್ಡಕಾವಾಪ ಮಾತ್ರ ಮ್ಬುದ್ರಮ್ ಉತ್ತರೇಣಾಕ ದ್ವಾ
29. ದಶಕಣ್ಡಕಾವಾಪ ಮಾತ್ರಮಾರಣ್ಯ ಕ್ಷೇತ್ರ ಇ್ಶ್ವ ದೇವಾಯತನ ಸನ್ನಿಹೃಷ್ಠ ಮೇಕಂ ವೇಶ್ವಚ
30. ಏತತ್ಸರ್ವಂ ಸರ್ವಪರಿಹಾರ ಪರಿಗೃಹೀತಮ್ ಪಾನೀಯ ಪಾತಪುರಸ್ಕರ ನೃತ್ಯಂ ಯೋಸ್ಯ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

31. ಲೋಭಾ ತ್ಪ್ರಮಾದಾದ್ವಾಪಿಹರ್ತೃ ಸ ಪೃಷ್ಠಾ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತೋಭವತಿ ಅಪಿಚಾಸ್ತಿನ
32. ತ್ಥೇ ಮನುಗೀತಾ ಶ್ಲೋಕಾನುದಾಹರಂತಿ : ಸ್ವದತ್ತಾವ್ವರ ದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸ್ತುನಾರಾಮ್
33. ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ಘೋರೇತಮಸಿ ವರ್ತತೇ || ಭೂಮಿದಾನಾತ್ಪರ ನೃನಂ
34. ನಭೂತನ್ನ ಭವಿಷ್ಯತಿ ತಸ್ಯೈವ ಹರಣಾ ತ್ಪಾಪನ್ನ ಭೂತನ್ನ ಭವಿಷ್ಯತಿ || ಬಹುಭಿರ್ವಸುಧಾ ದ
35. ತ್ತರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತಸ್ಯತದಾಫಲಮ್

ಐದನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

36. ದೇವಸ್ವಂತು ವಿಷಂ ಘೋರ ನ್ನ ವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ದೇವಸ್ವಂ ಪುತ್ರಪೌತ್ರಿಕಮ್ ||
37. ಸ್ವನ್ವಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಮ್ಭಮನ್ಯಾರ್ಥ ಪಾಲನಂ ದಾನಂ ನಾ ಪಾಲನಂ ವೇತಿ ದಾನಾಚ್ಛೇಯೋನು ಪಾಲನಮ್
38. ಅದ್ವಿದ್ಧತ್ತಂ ತ್ರಿ ಭಿರ್ಧುತಂ ಸದ್ವಿಶ್ವ ಪರಿಪಾಲಿತಮ್ ಏತಾನಿ ನುವರ್ತನ್ತೇ ಪೂರ್ವರಾಜ ಕೃತಾನಿಚ ||
39. ಕುವರಾಲತ್ವಶ್ಚ ಕಾರಸ್ಯ ಇವಮ್ಭುಟವಸ್ಯ ಪುತ್ರೇಣ ಪೆರೆರನ್ನಾಮ ಲಬಿತಾಮ್ಭುಟಕಾ || ಶಿವಮಸ್ತು ||

I Plate back side—

- 1 ಸ್ವಸ್ತಿ ಜಿತಮಭಗವತಾ ಗತಧನಗಗನಾಭೇನ ಪನ್ನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯಕುಲಾಮಲಂಯೋ
- 2 ಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ ಸ್ವಭುಜವಜಯಜನಿತಸುಜನಜನಪದಸ್ಯ ದಾರುಣಾರಿಗಣ
- 3 ವಿದಾರಣರಣೋಪಲಂಘವ್ರಣಾವಿಭೂಷಣಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನ ಸಗೌತ್ರಸ್ಯ ಶ್ರೀ-
- 4 ಮತ್ಕೋಙ್ಗಣಿವರ್ಮಧರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತಗುಣಯುಕ್ತಸ್ಯ
- 5 ವಿಧಾವಿಹಿತವಿನಯಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯಪ್ರಯೋಜನಸ್ಯ



## II Plate front side—

- 6 विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्र
- 7 योक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तेः प्रणेतुः श्रीमन्माधववर्मम
- 8 हाधिराजस्य पुत्रस्य पैतृपितामहगुणयुक्तस्य अनेकचतुर्दन्तयुद्धाऽवा
- 9 सचतुर्दधिसलिलस्वादितयशसः समदद्विरदतुरगारोहणातिशयोत्पन्नतेजसो धनुर
- 10 भियोगजनितसम्पादितसम्पद्विशेषस्य श्रीमद्वरिवर्ममहाधिराजस्य पुत्रस्य

## II Plate back side—

- 11 गुरुगोब्राह्मणपूजकस्य नारायणचरणानुद्धयातस्य श्रीमद्विष्णुगोपमहाधि
- 12 राजस्य पुत्रस्य त्र्यम्बकचरणाम्भोरुहरुजः पवित्रीकृतोत्तमाङ्गस्य व्यायामोद्धृतपीन
- 13 कठिनभुजद्वयस्य स्वभुजबलपराक्रमकयक्रीतराज्यस्य चिरप्रनष्टब्रह्मदे
- 14 यवहुसहस्रविसर्गाग्रयणकारिणः श्रुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशितधा
- 15 रासेः कलियुगमलपंकावसन्नधर्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमाधवमहाधिराज

## III Plate front side—

- 16 स्य पुत्रेण जननीदेवतांकपर्य्यंकतलसमधिगतराज्येन निजप्रभावखण्डित
- 17 रिपुनृपतिमण्डलेनाखण्डलविलम्बिविभवविक्रमेण करितुरगवरारोहणसौष्ठ-
- 18 वजनितगुणविशेषेण स्वदानकुसुममञ्जरीसुरभितसमन्तदिगन्तराभिग
- 19 तबुधमधुकरसमुदयेन वराङ्गनापाङ्गशरविक्षेपलक्षाङ्गेन प्रजापरिरक्ष
- 20 नैकदीक्षाक्षपितकल्मषेणापरिणतवयसापि परिणतमतिसत्त्वसम्पदा परम

## III Plate back side—

- 21 धार्मिकेण श्रीमता कोङ्कण्यधिराजेनात्मनः प्रवर्द्धमानविजयैश्वर्य्ये द्वादशे संवत्स
- 22 रे कार्तिके मासे शुक्लपक्षे तिथौ पौर्णमास्याम् शासनाधिकृतस्य सकलमन्त्रतन्त्रान्तर्ग
- 23 तस्य विविधागमजलप्रक्षालितविशुद्धबुद्धेः सिंहविष्णुपल्लवाधिराजस्य
- 24 जनन्या भर्तृकुलकीर्त्तिजनन्यार्थञ्चात्मनश्च धर्मप्रवर्द्धनार्थञ्च प्रतिष्ठापिताय अर्हदे
- 25 वतायतनाय यावनिकसंघानुष्ठिताय कोरिकुन्दभागे पुल्लिङ्गरन्नामग्रामे

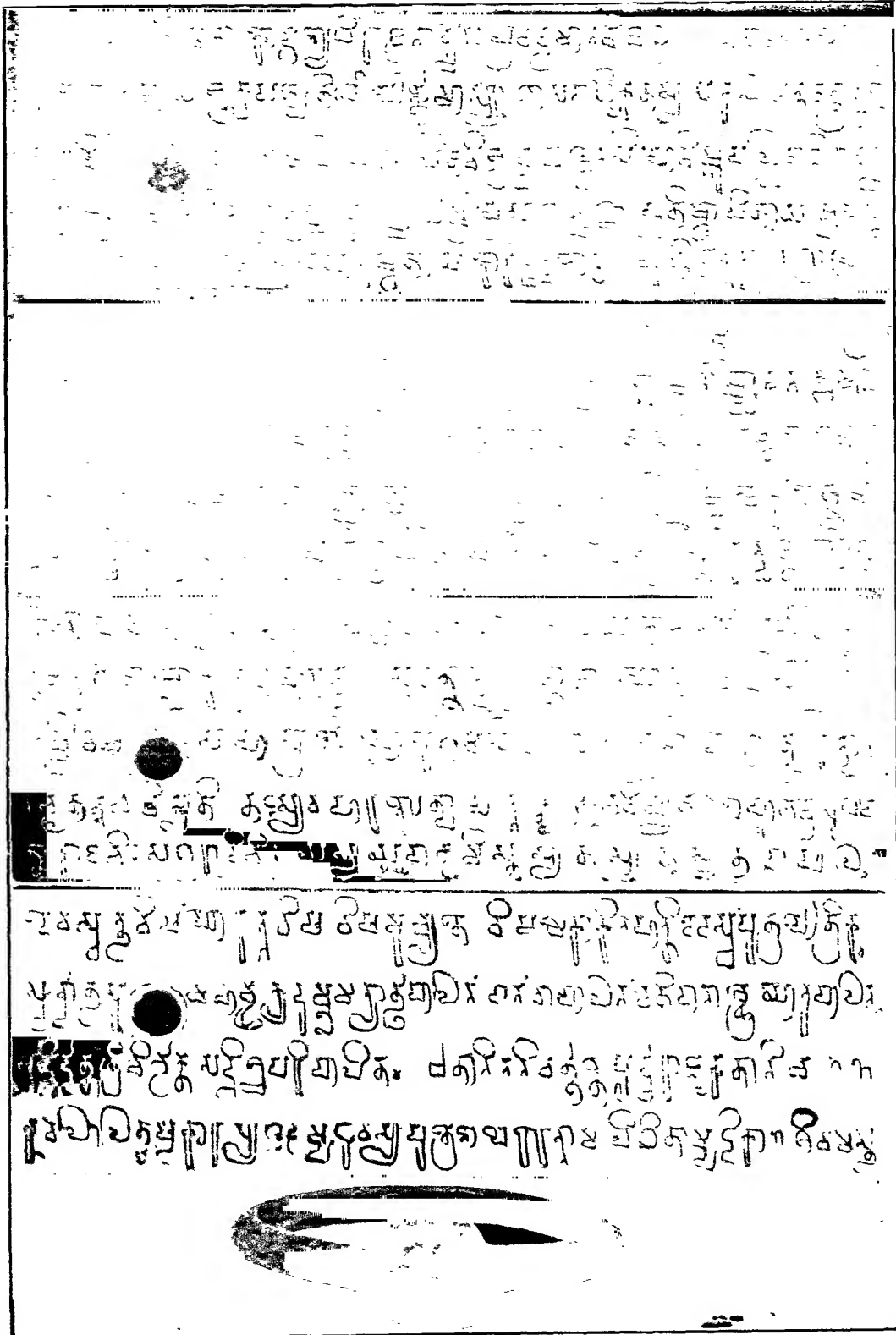
## IV Plate front side—

- 26 महातटाकस्याधस्तात् मूलाभ्यांशे श्रमणकेदारसहितसप्तकण्डुकावापमात्रं
- 27 क्षेत्रम् मध्यभागे पञ्चकण्डुकावापमात्रं क्षेत्रम् इक्षुनिष्पादनक्षममे
- 28 कन्तोदक्षेत्रम् ग्रामन्दाक्षिणेन कण्डुकावापमात्रम्पद्रम् उत्तरेण च द्वा
- 29 दशकण्डुकावापमात्रमारण्यक्षेत्रञ्च देवायतनसन्निकृष्टमेकं वेदम च
- 30 एतत्सर्व्वं सर्व्वपरिहारपरिगृहीतम् पानीयपातपुरस्सरन्दत्तं योस्य

## IV Plate back side—

- 31 लोभात्प्रमादाद्वापि हर्त्ता स पञ्चमहापातकसंयुक्तो भवति अपि चास्मिन्न
- 32 र्थे मनुगीताश्लोकानुदाहरन्ति ॥ स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्
- 33 षष्टिवर्षसहस्राणि घोरे तमसि वर्त्तते ॥ भूमिदानात्परन्दानं
- 34 न भूतन्न भविष्यति तस्यैव हरणात्पापन्न भूतन्न भविष्यति ॥ बहुभिर्व्वसुधाद
- 35 ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तस्य तदा फलम्

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA) (contd)





## V Plate front side—

- 36 देवस्वन्तु विषं घोरन्न विषं विषमुच्यते विषमेकाकिनं हीन्त देवस्वं पुत्रपौत्रिकम् ॥  
 37 स्वन्दातुं सुमहच्छक्यं दुस्वमन्यार्थपालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं  
 38 अङ्गिर्दत्तं त्रिभिर्भुक्तं सङ्गिश्च परिपालितम् एतानि न निवर्त्तन्ते पूर्वराजकृतानि च ॥ ॥  
 39 कुवलालत्वष्टकारस्य इदम्पदुवस्य पुत्रेण पेरेरन्नामलिखिताम्पट्टिका ॥ शिवमस्तु

*Transliteration.*

## I Plate back

1. svasti jitaṃ bhagavatā gata-ghana-gaganâbhêna Padmanâbhêna śrīmaj-jâhnavêya-kulâmalavyô-
2. mâvabhâsana-bhâskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dârunârigaṇa-
3. vidâraṇa-raṇôpalabdha-vraṇa-vibhûshaṇa-bhûshitasya Kânvâyana-sagô-trasya śrī-
4. mat-Koṅgaṇivarmma-dharmma-mahâdhirâjasya putrasya pitur-anvâgata-guṇa-yuktasya
5. vidyâ-vihita-vinayasya samyak-prajâpâlana-mâtrâdhigata-râjya-prayô-janasya

## II Plate front

6. vidvat-kavi-kâñchana-nikashôpala-bhûtasya viśêshatô pyanavaśêshasya nîti-śâstrasya vaktri-pra-
7. yôktri-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Dattaka-sûtra-vṛitteḥ prañetuḥ śrīman Mâdhava-varmma-ma-
8. hâdhirâjasya putrasya paitri-pitâma-guṇa-yuktasya anêka-chaturd-dantayuddhâvâ-
9. pta-chaturudadhi-salilâ-svâdita-yaśasaḥ samada-dvirada-turagâ-rôhaṇâ-tiśayôtpanna-têjasô dhanur-a-
10. bhiyôga-janita-sampâdita-sampad-viśêshasya śrīmad Harivarmma-mahâdhirâjasya putrasya

## II Plate back

11. guru-gô-Brâhmaṇa-pûjakasya Nârâyana-charaṇânu-ddhyâtasya śrīmad-Vishṇugôpa-mahâdhi-
12. râjasya putrasya Tryambaka-charaṇâmbhôruha-rujaḥ-pavitrikṛitôttamâ-ṅgasya vyâyânuôd-vṛitta-pîna-
13. kaṭhina-bhuja-dvayasya sva-bhuja-bala-parâkrama-kraya-kṛita-râjyasya chira-pranashṭa-brahma-dê-
14. ya-bahu-sahasra-visarggâ-grayaṇa-kâriṇaḥ kshut-kshâmôshṭha-piśitâśana-pritikara-niśita-dhâ-

15. rāsêḥ Kaliyuga-mala-paṁkâvasanna-dharṁma-vṛishôddharāṇa-nitya-sannaddhasya śrī-Mādhava-mahādhirāja-

### III Plate front

16. sya putrēṇa janānī-dēvatāṁka-paryāṁka-tala-samadhigata-rājyēna nija-prabhāva-khaṇḍita-  
 17. ripu-nṛpati maṇḍalēn Ākhaṇḍala-vilāmbi-vibhava-vikramēṇa kari-turaga-varārôḥaṇa-saushṭha-  
 18. va-janita-guṇa-viśēṣhēṇa sva-dāna-kusuma-manjarī-surabhita-samastadigantarābhiga-  
 19. ta-budha-madhukara-samudayēna varāṅganā-pāṅga-sāra-vikshēpa-lakshāṅgēna prajā-pariraksha-  
 20. nāika-dīkshā-kshapita-kalmashēṇa-parīṇata-vayasāpi parīṇata-matisatva-sampadā parama-

### III Plate back

21. dhārmikēṇa śrīmatā Konganyadhirājēn [a] ātmanah pravarddhamānavijayaiśvaryyē dvādaśē saṁvatsa-  
 22. rē Kārttikē māsē śukla-pakshē tithau paurṇamāsyām sāsanaādhikṛitasya sakala-mantra-tantrāntargga-  
 23. tasya vividhāgama-jala-prakshalita-viśuddha-buddhēḥ Simhavishṇu-Pallavādhirājasya  
 24. jananyā bharṭṛi-kula-kirtti-jananyārtthañcha [a] ātmanaścha dharmma-pravarddhanārtthañcha pratishṭhāpitāya Arhad-dē—  
 25. vatāyatanāya Yāvanika-saṁghānushṭhitāya Korikunda-bhāgē Pulli-ūrannāma grāmē

### IV Plate front

26. mahā-tatākasyādhastāt mūlābhyāśē śramaṇa-kēdāra-sahita-sapta-kaṇḍukā-vāpa-mātram  
 27. kshētram madhya-bhāge pañcha-kaṇḍukā-vāpa-mātram kshētram ikshunishpādana-kshamam ē-  
 28. kan-toṭṭa-kshētram grāman dakhinēna kaṇḍukāvāpa-mātram padram uttarēṇa cha dvā-  
 29. daśa-kaṇḍukāvāpa-mātram āraṇya-kshētrañcha dēvāyatana-sannikṛiṣṭam ēkaṁ vēśma cha  
 30. ētat sarvvaṁ sarvva-parihāra-parigrihitam pāṇiya-pāta-purassaran dattam yōsya

### IV Plate back

31. lōbhāt pramādād vāpi harttā sa pañcha-mahāpātaka-samyuktō bhavati apichāsminn a-

32. rtthê manu-gîtâ-ślokân udâharanti | sva-dattâm para-dattâm vâ yô  
harêta vasundharâm
33. shashti-varsha-sahasrâṇi ghôre tauasi varttatê||bhûmidânat paran  
dânam
34. na bhûtan na bhavishyati tasyaiva haraṇât pâpan na bhûtan na bha-  
vishyati|| bahubhir vvasudhâ da-
35. ttâ râjabhiḥ Sagarâdibhiḥ yasya yasya yadâ bhûmis tasya tasya tasya tadâ  
phalam

V Plate front

36. dêvasvantu visham ghôran na visham visham uchyate visham êkâki-  
nam hanti dêvasvam putra-pautrikam||
37. svan dâtum sumahachchakyaṁ dumpkham anyârththa-pâlanam dânam  
vâ pâlanam vêtî dâna chehhrêyonupâlanam
38. adbhir dattam tribhir bhuktam sadbhischa paripâlita êtâni na nivarttantê  
pûrvva-râja-kritâni cha ||
39. Kuvalâla-tvashtakârasya Ilaṇpaṭuvasya putrêṇa Pererannâma likhitam  
paṭṭikâ|| śivam astu||

*Translation.*

Hail ! Victorious is the adorable Padmanâbha resembling the cloudless sky.

A sun in illumining the clear firmament of the illustrious Ganga family, possessed of a kingdom inhabited by righteous people and conquered by the force of his victorious arms, adorned with the wounds received during battles in which hosts of cruel enemies were cut down and belonging to the Kâṇvâyanasa-gôtra: the illustrious Kongaṇivarma-dharmma-mahâdhirâja :—

His son.—Inheritor of the good qualities of his father, possessor of polite behaviour due to his learning, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing the gold the learned and poets, specially skilled among those who expound and practise the science of polity in all its branches, possessed of well-distributed faithful servants, author of a commentary on Dattaka's aphorisms : the illustrious Mâdhava-varma-mahâdhirâja :—

His son.—Endowed with the good qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans, and acquired in many battles with elephants ; possessed of lustre acquired from riding rutting elephants and horses ; distinguished for the wealth gained by the use of the bow : the illustrious Harivarma-mahâdhirâja.

His son—Worshipper of gurus, cows and Brahmans, meditating on the feet of Nârâyana : the illustrious Vishṇugôpa-mahâdhirâja.

His son.—With his head purified by the pollen from the lotuses the feet of Tryambaka, possessed of arms grown stout and hard with athletic exercises, purchaser of the kingdom with the price of his strength of arm and valour, reviver of thousands of Brahman endowments long stopped, and of sacrifices, with his sharp-edged sword dear to the demons whose lips were shrivelled with hunger: ever ready to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk: the illustrious Mâdhava-mahâdhirâja.

His son.—Obtainer of the sovereignty while on the lap of his divine mother, the vanquisher of the group of hostile kings by the brilliance of his valour, an equal of Indra in wealth and valour, unrivalled in the skill in riding good elephants and horses, maker of gifts which like chaplets of flowers spread perfume to all the quarters and which attract hosts of bees the learned men, possessed of a body which is the target for the arrows of glances of fine women, freed from all sins by his sole dedication of himself to the protection of his subjects, possessed of ripe intelligence and great prowess though young in age, highly virtuous: the illustrious Konganyadhirâja:—

By him (Konganyadhirâja), in the 12th year of his ever increasing victory and prosperity, in the month Kârtika in the bright fortnight, on the full moon day:— for the temple of the god Arhat, presided over by the Yâvanika-sangha, set up for the glory to her husband's family, for the increase of her merit, by the mother of Simhavishṇu-Pallavâdhirâja engaged in ruling (his subjects), skilled in all counsel and state-craft and possessed of intellect purified by being washed in the water of the different Âgamas:—in the division of Korikunda, in the village named Pulliûra, below the great tank, wet fields of the sowing capacity of only seven kaṇḍukas (of grain) including the field of the Śramaṇas (Śramaṇa-kêdâra-sahitam) near the head of the tank (bund): in the middle, wet land with the sowing capacity of only 5 kaṇḍukas: a *toṭṭa-kshêtra* (garden land?) in which sugarcane can be grown: to the south of the village, (*padram*?) land of the sowing capacity of one kaṇḍuka: to the north, land in the forest of the sowing capacity of 10 kaṇḍukas: and a house situated near the temple:—all these have been given free from all imposts and with pouring of water.

He who seizes this out of greed or error will incur the five great sins. Also in this matter are recited the verses sung by Manu:—

He who seizes land given by himself or by others will remain for sixty thousand years in terrible darkness (hell): there is no gift higher than the gift of land: no higher gift existed before or will remain in future. No sin higher than the seizing of land existed before, exists now or will exist hereafter.

By several kings beginning with Sagara land has been given. To whomsoever the land belongs at the time, accrues the fruit thereof (of the gift of land).

The land belonging to the gods is a terrible poison. Poison is no poison (when compared with that); poison kills singly, the property of the gods kills even the sons and grandsons (of the person who confiscates it). With great difficulty one can make a gift one-self and maintenance of others' gifts is also difficult. Between making a gift and maintaining a gift, maintenance is more meritorious.

That which is given with water, that which is enjoyed by three, that which is protected by the righteous people, all these as well as grants made by previous rulers will never cease.

This plate is written (engraved) by a person named Perera, son of Iḷampaṭuva, tvasṭakâra (engraver) of Kuvalâla (Kôlâr). Be it well.

*Note.*

This copper plate grant with an elephant seal consists of five plates each measuring 6½ inches long and 2 inches broad; the first plate is engraved on the back only, and the last plate on the front side, while the remaining three plates have writing on both sides. The characters are old Kannāḍa and the language is Sanskrit. The plates were in the possession of Madhvācār, a school master at Hoskote and they were purchased and deposited in the Archæological Office Museum at Mysore.

The grant contains the usual Ganga genealogy recounting the achievements of Kongaṇivarma, Mādhavavarma, Harivarma, Viṣṇugôpa, Mādhava II and Avinîta. Avinîta is not named as such but the epithet describing the son of Mādhava as having become king while on the lap of his mother (line 16) is a sure indication of his identity with Avinîta. He is called Kongaṇyadhirāja in the grant.

The present śāsana belongs to the 12th year of the reign of Avinîta and the only other details of dating given are the lunar month Kārtika and the tithi the full moon day which do not help us to fix the date. The king is described as having granted some plots of land and a house at the village Pulliûr in the division of Korikunda for a Jaina temple (of Yāvanika-sangha). This temple is stated to have been set up by the mother of the Pallava king Simhavishṇu for the glory of her husband and merit of herself. The epithets used for the king Simhavishṇu, such as engaged in the government of the kingdom, etc., would indicate that he was contemporary with Avinîta.

The usual imprecatory stanzas are found at the end of the grant. The engraver has the strange name Perera, son of Iḷampaṭuva, engraver of Kuvalâla or Kôlâr.

*Date.*

The importance of this inscription chiefly consists in furnishing the contemporaneity of the Pallava and the Ganga kings Simhavishṇu and Avinîta respectively.



The late Rao Bahadur R. Narasimbachar while writing a short note on the Avanti Sundari kathâ discovered by the Madras Oriental Manuscripts Library (M. A. R. 1920, p. 48) has indicated the contemporaneity of Avinîta's son Durvinîta with the Pallava king Simhavishnu. The same note also indicates their contemporaneity with Kubja Vishnu Vardhana and Bhâravi. This fact of contemporaneity mentioned only in the literary record, has been for the first time epigraphically substantiated by this Hoskôte inscription.

Vishnuvardhana's court was established only after the conquest of Vengi in about 615 A. D. It may therefore be mentioned that Bhâravi came to this court in about 620 A. D.

Bhâravi is said to have passed from the court of Durvinîta to the court of Vishnuvardhana. And hence it may be presumed that Bhâravi lived in the court of Durvinîta in about 610 A. D.

It is very probable that Durvinîta ascended the throne in 605 A. D. as suggested by Dubreuil (Ancient History of Deccan, p. 107), R. Narasimbachar and others. Durvinîta ruled at least for 40 years since there is a grant made by him in the 40th year of his reign (M.A.R. 1912., p. 35).

Avinîta, the father of Durvinîta, must have, therefore, ruled before 605 A. D. Avinîta obtained sovereignty while he was still on the lap of his mother and this is sufficient to support the view that Avinîta must have ruled for a long time. A grant is made in the 25th year of his reign (M. A. R. 1911, p. 36). Assuming that Avinîta ruled for about fifty years, the date of his accession would be about 555 A. D.

The present śāsana belongs to the 12th year of the reign of Avinîta and so the date of this inscription would be about 567 A. D. or roughly about 570 A. D.

To mention the chronology of the Gangas, about 25 years may be assigned to the reign of Mâdhava, father of Avinîta. This king Mâdhava married the sister of Kadamba Kṛishṇavarman who appears to be the second of that name and not the first. The date that is assigned to Kṛishṇavarman II's reign is circa 550-565 (Ancient History of the Deccan, p. 95) and the date given to Mâdhava II would be 530-555, assuming the usual 25 years of reign assigned to kings of doubtful chronology. Presuming the same approximate duration, Mâdhava's father Vishnugôpa might have ruled from about 505 to 530 A. D. and his father Harivarman from 480 to 505 A.D. 480 A. D. is also the suggested date of Âryavarman's accession (*ibid.* p. 107) and therefore it has been inferred by some scholars that the two kings were identical.

While dealing with the genealogy of the Gangas we have mentioned that Âryavarman belonged to the Paruvi dynasty and that he was crowned by the Pallava king Simhavarma (M. A. R. 1933, pp. 122, 264). This division of the Ganga kingdom might have occurred about 480 A. D. and probably both Âryavarman and Harivarman might have ascended the throne simultaneously.

*Genealogy of the Gangas.*

Most of the inscriptions containing the genealogy of the Gangas mention the names of the rulers of this dynasty beginning with Kongaivarma and continued by Mādhava, Harivarman, Vishṇugōpa and so on (Konganir Mādhavas'chaiva, etc., M. A. R. 1930, p. 176). A second set of inscriptions, which furnish a different chronology from the one given above, mentions also a Mādhava whose father is Āryavarman whose father again was Mādhava.

The inscriptions giving the latter genealogical list are the Penukoṇḍa and the Beṇḍigānhalli plates mentioned by Dubreuil. The Niṭṭur plates also may be classed with these two inscriptions (M. A. R. 1930, p. 259). In these three plates king Mādhava definitely names his father as Āryavarman and certainly these inscriptions are not spurious.

In the other genealogical list, king Mādhava who is also known as Mādhava Taḍangāla has definitely mentioned the names of his father and grandfather as Vishṇugōpa and Harivarman respectively.

It may be possible to identify Āryavarman or Ayyavarman with Harivarman. But the two Mādhavas cannot be taken to be the same king since one of them recognises Āryavarman as his father and the other's father is Vishṇugōpa. Mistakes can never appear when kings definitely mention the names of their own fathers.

The genealogical list mentioned in the Śringēri, Gummaredḍippura, Kūḍlūr, Keregālūr and other inscriptions of the type mentioned above refers to the Ganga kings of Talkāḍ. The other set is found in the Tumkur District, and round about and refers to the Paruvi kingdom.

Dubreuil has suggested that there were two dynasties, the first being the Gangas of Talkāḍ and the other the Gangas of Paruvi (Early History of the Deccan, p. 105). The division of the Ganga kings into two dynasties is inevitable, since all the kings mentioned in the several inscriptions as belonging to the Ganga or Jānhavēya dynasty cannot be grouped under one single dynasty.

The Ganga kings Āryavarman and Mādhava mentioned in the Penukoṇḍa and other plates have been successively crowned by the Pallava kings Simhavarman and Skandavarman respectively.

The Sanskrit work Lōkavibhāga has enabled us to fix the date of the Pallava king Simhavarman whose 22nd year of reign was S' 380 or A. D. 458. So this king Simhavarman ascended the throne in 437 A. D. (M. A. R. 1910, p. 46.)

About 480 A. D. the Pallavas aided the Gangas in their fight with the Kadambas (Halsi plates, Ind. Ant. Vol VI, page 25). As suggested by Dubreuil it is highly probable that Āryavarman was crowned king after the war with the Kadambas. It is also possible that Āryavarman was the son-in-law of Simhavarman, since Simhavarman had so much of interest in him as to give him a kingdom. By about 480 A. D., the date which is suggested to be the date of Āryavarman's accession, the

Pallava king Simhavarman had ruled for over forty-two years. Mâdhava, son of Āryavarman, is also called Simhavarman, probably after his maternal grandfather, the Pallava king of the same name and perhaps also be in recognition of the meritorious service rendered by the Pallava king Simhavarman who assisted the Gangas in their fight with the Kadambaras and also in crowning Āryavarman.

In view of these facts the genealogical list suggested by Dubreuil in his *Ancient History of the Deccan* (page 107) may be accepted as the most approximate genealogy of the different Ganga kings.

*Pallava Queen Mother.*

Another point to be noted in the inscription is the consecration of a Jaina temple by the mother of the Pallava king Simhavishṇu for which temple a grant has been given by the Ganga king Avinīta. The inscription only mentions her relationship with the Pallava king Simhavishṇu as his *jananī* (mother). No relationship has been mentioned between the Ganga king Avinīta and the mother of Simhavishṇu though he makes a grant for the temple caused to be built by her. The place where the temple was constructed is not definitely stated in the inscription. But the only thing definitely known is the grant of some lands in the village Pulliūra or Pulliyūr for the temple in the Korikundabhāga. The description of a house in line 29 given also to the donee near the temple (*dêvâyatana*) makes it very probable that the Jaina temple was situated in Pulliyūr.

Korikunda is also mentioned in the *Nonamangala* plates of Avinīta where he is stated to have made a gift of land to Jaina temples on the advice of his Jaina preceptor (E. C. 10 Malur 72). The Jaina temple caused to be built by the mother of Simhavishṇu must have been situated in the above village Pulliyūr which certainly was in the Ganga territory. If the temple was constructed in the Ganga territory in the village Pulliyūr, a question arises as to the intention of Simhavishṇu's mother in building the temple in a place belonging to a different dynasty and not within the territory belonging to her own Pallava family. It is a little out of the way for kings or other members of a royal family to build structures outside their own territory. Hence it is probable that the mother of Simhavishṇu was a native of the Ganga territory near about Pulliyūr. She is said to have built the temple for the glory of her husband's family as well as for her own merit. She was evidently a Jaina. The Pallava kings seem to have been generally the devotees of Vishṇu or Śiva. We know that Avinīta made grants to Jaina temples under the advice of his Jaina teachers. It is possible to infer that Simhavishṇu's mother was related to the Ganga family though it is difficult to understand why the Ganga king does not mention any relationship with her.

## HASSAN DISTRICT.

ARSIKERE TALUK.

At the village Kittankere in the hobli of Kanikatte, on a stone lying before the ruined Siva temple.

Size 6' x 3'.

Kannada Language and characters.

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಕಣಕಟ್ಟೆ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಪಾಳು ಶಿವಾಲಯದ ಮುಂದೆ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' x 3'.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
2. ಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ || ಶಂಕರಸ್ತುತಕತಾಕಧಾರನಂ
3. [ಚಂ] ದ್ರಶೇಖರ ಗುಣಾನುಕೀರ್ತನಂ ನೀಲಕಂಠ ತವಪಾದಸೇವನಂ ಸಂಭವಂತಿ ಮಮ ಜನುಮ [ಜನ್ಮನಿ]
4. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
5. ಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀ
6. ಮತ್ತು ಭೂಲೋಕಮಲ್ಲ ಸೋಮೇಸ್ವರದೇವರು ವಿಜಯ ರಾಜ್ಯಮುತ್ಪರೋತ್ತರಾಭಿ
7. ವ್ರಿದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸಲಿಸುತ್ತಮಿರೆ
8. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಣ್ಣ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿಳೇಶ್ವರ ತ್ರಿಭುವ
9. ನ ಮಲ್ಲ ಎಡೆಯಂಗ ಪೊಯಿಸಳ ದೇವಗ್ಗಂ ಏಚಲ ದೇವಿಯಗ್ಗಂ ಮುದಿತೋ
10. ದಿತ ಮಾಗಲು ಪುಟಿದರು ಬರಾಳು ಪೊಯ್ಯಳದೇವನು ಬಿಟ್ಟ ದೇವನು ಉದಯಾ
11. ದಿತ್ಯದೇವನುಂ ಆ ವಿಷ್ಣುವರ್ಧನ ದೇವನ ಪ್ರತಾಪ ಮಂತೆಂದಡೆ || ಸ್ವಸ್ತಿ ಸಮಧಿ
12. ಗತ ಪಣ್ಣ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವ
13. ರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ಮರೆ
14. ಪರೋಗ್ಗಂಡ ದ್ಯಾನೇಕನಿಜ ನಾಮಾವಳಿನಮೇತರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಂ
15. ಣ್ಣಿಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗಹೊಯ್ಯ
16. ಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಲು ಸಾಸಿರಮುಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರ
17. ತಿಪಾಳನಂ ಮಾಡಿ ಸುಖನಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೇಯ್ಪತ್ತ ಮಿಪ್ಪಲ್ಲ ಸ್ವಸ್ತಿ ಶ್ರೀಮ
18. ನ್ತಹಾಸಾಮಂನ ಚೆಳಿಯೆರೆಯಂಗಂ ಸೋವವೆ ನಾಯಕಿತಿ ಯುಗ್ಗಂ ಪುಟ್ಟಿದ ಸುಪುತ್ರಂ
19. ಸಾಮಂನ ಬೆನವಯ್ಯಂ ಅಸಾಮಂತಬೆನವಯ್ಯಂಗಂನಾನ್ತವೆ [ನಾಯಕಿ] ತಿಯುಗ್ಗಂ
20. ಮುದಿತೋದಿತ ಪಾಗಲು ಪುಟ್ಟಿದರು ಸಾಮಂನ ಮಾಚಯ್ಯನು . . . . . ನು
21. ಸಾಮಂನ ಚೋಳಯ್ಯನು ಸಾಮನ ಹುಳ್ಳಯ್ಯನುಂ ಆ ಶ್ರೀಮನು ಮಹಾಸಾಮಂನ ಚೋಳ
22. ಯನಪ್ರತಾಪ ಮಂತೆಂದಡೆ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದಮ . . . . . ವೀರಲ
23. ಕ್ಷ್ಮೀ ಕಾನ್ತಂ ತುರುಕರೇವಂತ ಪರಬಳ ಕ್ರಿತಾಂತಂ ಗಂಡರೇವ . . . . . ರ ಗಂಡಗೋ
24. ತ್ರಪವಿತ್ರ ಪರಾಂಗನಾ ಪುತ್ರ ದಾಯಿಗ ಮುರಾರಿ ಯಾದ . . . . . ದುರ್ಲಭಂದಾ
25. ಯಿಗ ದುಟ್ಟರ ಗಂಡ ಇಡುಗೂರ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದ . . . . . ಕುಳವನ ವಿಕಾಸ
26. ಚಂದ್ರಸದಾನಂದ ಭೋಗನಾಗೇಂದ್ರಗ . . . . . ದೈತಪ್ಪೆತಪ್ಪುವ ಎ
27. ನ್ತುಮೊಪ್ಪುವಂ ಪೈರಿಮನೋಭಂಗ ಅಯ್ಯನ ದೇವಪಾದಾರಾಧಕಂ ನಾಮಾವ

28. ಲೀನಮೇತರಪ್ಪ ಶ್ರೀಮನು ಮಹಾನಾವನ್ತ ಚೋಳಯ್ಯಂ . . . ಗೂರು ಬಾಣಪುರಂಸೊ
29. ಒಲವಾವು ಹೆಣ್ಣಿಯಗೆಡೆ ಹಂದರಕಾಳು ಕಿತ್ತನಕೆಡೆ ಬೀಡಿಕೆಯಾಗಿ ನುಬನಂಬ
30. ಥಾ ವಿನೋದನಿಡೆಯತ್ತಮಿರೆ ಚಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ
31. ದ ಮವಾಸೆ ಸೋಮವಾರದಂದು ತಂಮ್ಮಣ್ಣ ಮಾಚೆಯನಾಯಕಂಗೆ ಪರೋಕ್ಷವಿನಯಮಂ
32. ಮಾಡಿ ಸಿವಾಲೆಯ ಮನೆತ್ತಿ ಸಿ ಮಾವೇವರ ಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂಬಿಟ್ಟಗದ್ದೆ ದೇವಾಲೃದಿಂ
33. ಪಡುವ ತೋಟದಿಂತಂಕಬ ೩ ಕೊಂ ಕನಕೇಸ್ವರವೇವರ ಸ್ನಾನ ನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂ ಬಿಟ್ಟಗದ್ದೆ
34. ಬಂ ಕೊಂ \*ಮೂಲಸ್ಥಾನ ದೇವರಸ್ನಾನ ನಿವೇದ್ಯಕ್ಕಂ ಬಿಟ್ಟಗದೆ ಬಂ ಬೆವ್ವಲೆಊರಿಂ ಮೂಡಣ ಹಳು (ದು?) ವ
35. ಬಾಣಗುರದ ದೇವರಿಗೆ ಗದ್ದೆ ಅಲ್ಲಿ ಬ ೩ ಹೆಣ್ಣಿಯಗೆಡೆಯ ದೇವರಿಗೆ ಅಲ್ಲಿ ಗದ್ದೆ ಬ ೨ ಸೋಟಲಮಾವಿನದೇ
36. ವರಿಗೆ ಅಲ್ಲಿ ಗದ್ದೆ ಬ ೨ ಇನ್ನಿ ಧರ್ಮಮ ನಾರೋವ್ವರು ತಪ್ಪದೆ ಪ್ರತಿಪಾಳಿಸುವರಪ್ಪಡೆ ಗಂಗೆ ವಾರಣಾಸಿ
37. ಕುರುಕ್ಷೇತ್ರ ಪ್ರದಾಗೆಯಲು ಸಾಯಿರ ಕಪಲೆಯ ಕೋಡುಕೊಳಗ ಪೊನ್ನಲಕಟ್ಟಿನ ಚತುರ್ವೇದವಾ
38. ರಗರಪ್ಪ ಉಕ್ಕಣಿಗೆ ದಾನಮಾಡಿದ ಪಳಮಕ್ಕು ಈ ಧರ್ಮಮ ನಾರೋವ್ವರಳಿದರಪ್ಪಡೆ ಅತೀ
39. ತ್ವದರಾ ಕವಲೆಯುಮನಾ ಬ್ರಾಹ್ಮಣರವಂ ಕೊಂದ ಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತ ವಾ
40. ಯೋಕರೇತ ಪನುಂಧರಾಂ ಪಪ್ಪಿವ್ವರೀಪ ಸಹಸ್ರಾಣಿ ಇಷ್ಟಾಯಾ ಜಾಯತೆ

*Transliteration.*

1. namas tunga-siraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-ram-
2. bha-mūla-stambhāya Śambhave<sup>||</sup> Śaṅkarasya katitā kathārasam
3. [Cham] draśēkhara-guṇānukīrtanam Nilakamṭha tava pāda-sēvanam sambhavanti mama januma [janmani]
4. svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirāja paramē-
5. śvaram paramabhaṭṭārakam Satyāśrayakuṭatīlakam Chālukyābharanam śrī-
6. matu Bhūlōkamalla Sōmēsvaradēvaru vijayarājyam uttarōttarābhi-
7. vridhhi pravarddhamānam ā-chamdrārkkā tārāmbaram salisuttamire
8. svasti samadhigata-pāñcha-mahāśabda mahāmaṇḍalēśvara Tribhuva-
9. namalla Yereyamga Poyisaḷadēvarggam Êchaladēviyarggam muditō-
10. ditamāgalu puṭidaru Ballālu-voysaḷadēvanu Bitṭidēvanu Udayā-
11. dityaḍēvanum ā Vishṇuvarddhana-dēvana pratāpameṭtendade<sup>||</sup> svasti samadhi-
12. gata panchamahāśabda mahāmaṇḍalēśvaram Dvārāvati-pura-va-
13. rādhīśvaram Yādavakuḷāmbara-dyumaṇi samyaktachūḍāmaṇi Male-
14. parolgaṇḍādyanēka-nija-nāmāvali-samētarappa śrīman mahā-nam-
15. ḍalēśvaram Tribhuvanamalla Talakāḍu-gonḍa bhujabaḷa Viraganga-hoysa-
16. ḷa dēvaru Gangavāḍi-tombhattaru-sāsiramunam duṣṭa nigrāha śiṣṭa pra-
17. tipālanam māḍi sukha-samkathā-vinōdadim rājyam geyvuttamirpalli svasti śrīma-

\* ಈ ಅಕ್ಷರಗಳ ಮೇಲೆ ಕಲ್ಲೆಲ್ಲೂ ಒರಡು ಗೆರೆಗಳಿಂದ ಹೊಡೆದಿದೆ.

18. n mahâsâmantha Cheliyareyammam Sôvave-nâyakitiyarggam puttida  
suputram
19. sâmantha Benavayyam Sântave [nâyakiti] yarggam
20. muditôditamâgalu puttidarû sâmantha Mâchayyanu
21. sâmantha Chôlayyanu sâmantha Hullayyanum â srîmanu mahâsâmantha  
Chole-
22. yana pratâpam emtemdade!svasti samadhigata-pancha-mahâ-sâbda ma  
. . . . . vîrala-
23. kshmîkântam turuka-Rêvamta parabala-kritântam gaṇḍa rêva  
. . . . . ra gaṇḍa gô-
24. trapavitra parâṅganâputra dâiyiga-murâri yâda . . . . durllabham  
dâ-
25. yiga duṭṭaragaṇḍa Idugûra-dêvî-labdha-vara-prasâda kuḷavana-vikâsa-
26. chandra sadânanda bhôga-Nâgêndra ga . . . . dya . . . . .  
tappe tappuva e-
27. ntumoppuvam vairi-manôbhanga Aiyyanadêva-pâdârâdhakam nâmâva-
28. lî- samêtarappa srîmanu mahâsâmantha Chôlayyam . . . galûru  
Bânavuram So-
29. ralamâvu Henneyagere Handarahâlu Kittanakere bîḍikeyâgi sukha-  
samkha-
30. thâ-vinôdadi naḍeyuttamire Châlukyavikrama-kâlada Paridbâvi-sam-  
vatsarada Jêshṭha-
31. damavâse Sôma-varadandu tammmanna Mâcheyanâyakamge parôksha-  
vinayamam
32. mâḍi sivâleyaman ettisi Mâdêvara snâna nivêdyakkam namdâdivigegam  
biṭṭa gadde dêvâlyadiṃ
33. paḍuva tôtadiṃ tenka kha 3 ko 10 Kanakêsvaradêvara snâna nivêdyakkam  
namdâdivigegam biṭṭa gadde
34. kha 1 ko 10 Mûlasthâna\* dêvara snâna nivêdyakkam biṭṭa gadde kha 1  
beddale ûriṃ mûḍaṇa haḷuva
35. Bâṇaurada dêvarige gadde alli kha 3 Henneyagereya dêvarige alli gadde  
kha 2 Soralamâvina dē-
36. varige alli gadde kha 2 inti dharmmaman ârorvvaru tappade pratipâli-  
suvar appaḍe Gange Vâraṇâsi
37. Kurukshêtra Prayâgeyalu sâyira kavileya kôḍu koḷaga ponnalu kaṭṭisi  
chaturvvêda-pâ-
38. ragarappa Brâhmanarige dâna mâḍida phaḷamakku î dharmmaman  
ârorvvar aḷidar appaḍe â tî-

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\* These words have been crossed over.

39. rtthadal â kavileyuman â Brâṃhaṇarumaṃ konda pâtakan akku svadat-  
taṃ paradatta [ṃ] vâ

40. yô harêta vasundharâṃ shasṭir-vvarisha-sahasrâṇi isṭâyâ jâyate

*Translation.*

Praise of Śambhu.—

May I have in every birth the pleasure of listening to the stories of Śankara, of praising the good qualities of Chandraśêkhara and of devotion to you, O Nilakaṇṭha.

Be it well. The refuge for the whole universe, favourite of the goddess of prosperity and of earth, king of kings, supreme lord, the supreme bhaṭṭâraka, ornament to Satyâśraya family, a jewel among the Châlukyas, Bhûlôkamalla Sômêsvara-dêva's victorious kingdom was ever increasingly prospering to last for as long as the sun, moon and stars endure:—

Be it well. To the increasing prosperity of the obtainer of the five great sounds, mahâmaṇḍalêśvara Tribhuvanamalla Eṛeyanga Hoysaḷadêva and Êchaladêvi were born Ballâḷu Hoysaḷadêva, Biṭṭidêva and Udayâdityadêva.

The prowess of that Vishṇuvardhanadêva is as follows:—Be it well. The obtainer of the five great sounds, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvatîpura, a sun in the firmament the Yâdava race, crest jewel of righteousness, lord over Malepas—possessed of these and many other titles, the mahâmaṇḍalêśvara Tribhuvanamalla, capturer of Talakâḍu, Bhujabaḷa Viraganga Hoysaḷadêvar was ruling the Gangavâḍi ninety-six thousand punishing the wicked and protecting the righteous in peace and comfort:—

Be it well. Sâmantâ Benavayya was the son of the mahâ-sâmantâ Cheliyareya and Sôvave Nâyakiti. That Sâmantâ Benavayya had by his wife Sântave Nâyakiti, three sons:—Sâmantâ Mâchayya, Sâmantâ Chôlayya and Sâmantâ Huḷlayya . . . . .

The greatness of Mahâsâmantâ Chôleya:—Be it well. The obtainer of the band of five great musical instruments, . . . . . lord of the goddess of valour, a Rêvanta to horses, a Yama to enemy troops, . . . . . the purifier of his gôtra, son to others' wives, a Murârî to *dâyigas* (rivals) . . . . . punisher of wicked *dâyigas* (rivals), obtainer of the favour of the goddess of Iḍugûr, a moon in causing to expand the lilies . . . . . , ever cheerful, a Nâgêndra (Śêsha) in enjoyment of pleasures, punisher of those who go wrong, ever righteous, bringer of unhappiness to the minds of enemies, worshipper of the feet of Ayyana-dêva:—possessed of these and other attributes, mahâsâmantâ Chôleya was ruling in

peace and wisdom the places given to him to rule, viz . . . . Bāṇavara, Soṛalamāvu, Heṇṇeyagere, Handarahālu, and Kittanakere : —

During the period of Chālukya Vikrama, in the year Parīdhāvi, on the new moon day of Jyêshṭha, on Monday :—(Chôleyanāyaka) built a Śiva temple in memory of his deceased elder brother Māchayanāyaka and for the daily baths and food offering to the above god and for perpetual lamps he granted a rice land of the sowing capacity of 3 khaṇḍugas and 10 koḷagas to the south of the garden to the west of the temple. For the baths and food offerings of the god Kanakêśvara he gave a rice land of the sowing capacity of 1 khaṇḍuga and 10 koḷagas. For the baths and food offerings of the god Mûlastbānadēvaru rice land of the sowing capacity of 1 khaṇḍuga and dry land in the forest? (haḷuva) to the east of the village. For the god of Bāṇavura, wet land of the sowing capacity of 3 khaṇḍugas therein (in that village). For the god of Heṇṇeyagere, wet land of the sowing capacity of 2 khaṇḍugas therein. For the god of Soṛalamāvu, wet land of the sowing capacity of 2 khaṇḍugas.

Those who unfailingly maintain this charity will get the merit of giving away in Gange, Vāraṇāsi, Kurukshêtra and Prayāge a thousand cows with their horns and hoofs covered with gold to the Brahmans well versed in the four vêdas. Those who destroy this charity will incur the sin of slaying in those sacred places those Brahmans.

He who seizes land given away by himself or by others will be born for sixty thousand years in ordure.

*Note.*

This record is of one of the instances of inscriptions in which the Hoysala kings acknowledge the suzerainty of the Chālukya kings.

It belongs to the reign of the Hoysala king Vishṇuvardhana and is dated in the year Parīdhāvi in Chālukya Vikrama Era, in the new moon day in the month of Jyêshṭha with a Monday. The only Parīdhāvi occurring in the reign of Vishṇuvardhana is Ś 1054 and taking this year the date becomes equivalent to June 15, 1132 A.D. which however is a Wednesday and not Monday. In case the new moon day at the beginning of the month of Jyêshṭha is taken the date corresponds to 16th May 1132 which is a Monday as stated in the grant. The overlord of the Hoysala king is named as Bhûlôkamalla Sômêśvara, the Western Chalukya king who ruled between 1126 and 1138.

The record relates to the grant of some lands to a few Śiva temples at the villages Bāṇavura (same as the present Bāṇāvâr near Arsikere), Soṛalamāvu, Heṇṇeyagere and Kittanakere (where the inscription is found). The donor is named Mahāsāmanta Chôleya, son of Mahāsāmanta Benavaya. This Chôleya seems to be referred to in a record at Śankaranahalli. [Arsikere 56.]

The usual imprecations are found at the end.



At the village Śankaranahalli in the hobli of Kanikaṭṭe on the 1st viragal  
near the Īśvara temple.

Size 3' × 2'—6".

Kannada language and characters.

ಅದೇ ಕಣಕಟ್ಟೆ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ  
೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'—6".

I. ಅಡ್ಡಪಟ್ಟಿ.—

1. ಶ್ರೀ ವಿಕಾರಿಸಂವತ್ಸರದ ಚೈತ್ರನು ೫ ಅ ಶ್ರೀಮನಃಪಹಾವತ್ಸ ಬೃವಹಾರಿ ದೇಸಿ
2. ಮಲೆಯಾಳ ಸಂಖರಸೆಟ್ಟಿಯರಳಿಯ ಸಂಖರಚ್ಚಪಣಕರುಂಜ (ವಿಮಾನದಕಮಾನಿನಲ್ಲ) ಗೆಚ್ಚನಾ
3. ಯಾರುಂ ಹುಳಿಯಾಲು
4. ಕೆಸವೆಯ ಬೊಮ್ಮನ ಕೊಲುವಲ್ಲ ಮ
5. ಗರೆ ನಾಡು ಹಳದಿಗದು ಬಂದು ಸಂಬ
6. ರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯಲು ಬಂದಿದ್ದಲ್ಲ ಮರೆಯನಾ
7. ಯಕ ಮುಖ್ಯವಾದ ಹದಿನೆಂಟು ಕೊಟ್ಟದಾಳು ಬಂ

II. ಅಡ್ಡಪಟ್ಟಿ.—

8. ದು ಸಂಖರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯ ತುಣುವತಾ
9. ಗಿದ್ದಲ್ಲ ಅ ಸಂಖರ ಚ್ಚಪಣಕರುಂ ಜಕಚ್ಚನಾರುಂ ಕಾದಿಹಲಬ
10. ರೊಡನೆ ತಳುತಿಹುದು ಹತ್ತಿಪ್ಪತ್ತಕೊಂದು ತುಣು
11. ವಂ ಮಗುಳ್ಳಿ ಸ್ವರ್ಗಸ್ತರಾದರು ಒಂನಮುಕವಾಯ
12. ಅವರಿಗೆ ಉಂಣ್ಣಿಕೊರಿಸೆಟ್ಟಿ ನಿಲ್ಲದ ವಿರಗಲ್ಲು.

*Transliteration.*

1. śrī Vikāri-saṁvatsarada Chaitra su 5 Ā śrīmanu mahāvadda-byavahāri Dēsi-
2. Maleyāḷa Saṁkharasetṭiyar-aḷiya Saṁkhara-Chchapanikaruṁ Jagechcha-
3. nā-
4. yarum Huḷiyāḷalu
5. Kesaveya Bonmana koluvalli Ma-
6. garenāḍu haḷi degedu bandu Saṁkha-
7. rasetṭiyahalliyalu bandidalli Maleyanā-
8. yaka mukhyavāda hadinemṭu koṭṭadālu baṁ-
9. du Saṁkharasetṭiyahalliya turuva tā-
10. gidalli ā-Saṁkhara-Chchapanikaruṁ Jakachchanaruṁ kādi halaba-
11. roḍane taḷutiridu hattippatta kondu turu-
12. vaṇi maguḷchi svarggastar ādaru ōṁ nama Sivāya
13. avarige Uṇikorisetṭi nilsida viragallu.

*Translation.*

On Sunday the 5th lunar day of the bright half of Chaitra in the auspicious year Vikâri :—

On Sankhara Chchapanîkar, *aliya* (son-in-law or nephew) of the *mahâ-vaḍḍa-vyavahâri* (chief of merchants) *dēsi-Maleyāḷa* Sankharasetṭi and Jagechchanâyar slaying Kesaveya Bomma at Huliyârû and on the Magarenâḍu (inhabitants) leaving their villages and occupying Sankharasetṭiyahaḷli and on the warriors (âḷu) of the eighteen *koṭṭas* (divisions) with Maleyanâyaka as their head coming and attacking the cattle of Sankharasetṭiyahaḷli :—

The above Sankhara Chchapanîkar and Jagachchanâr fought, encountered several, pierced, killed ten to twenty (of their opponents), recovered the cows and attained heaven.

Ôm namaś Śivâya (salutation to Śiva).

For them Uṇṇikorisetṭi set up this vîragal.

*Note.*

This is a vîragal record of the village Sankharasetṭiyahaḷli now called Śankaranahaḷli. It recounts the exploits of two persons one of whom seems to have been related to the chief of Malayâḷa merchants. Both the names of the persons Sankhara Chchapanîkar and Jagechchanâyar indicate their foreign descent.

No king is named. The date is not expressed in terms of Śaka era. The details given are Vikâri sam. Chaitra śu 5 Âdivâra. The characters seem to indicate the close of the 13th century. Taking Ś 1221 Vikâri as the year of the record, the date corresponds to 8th March 1299 A. D. a Sunday as stated in the record. No king is named but the record seems to belong to the Hoysala times.

Nothing is known about Kesaveya Bomma who is said to have been slain at Huliyârû by the above warriors. Huliyâr is a village in the Chikkanâyakanahaḷli Taluk, Tumkur District.

4

At the same place on a 2nd vîragal.

Size 2'—6" × 2'—0"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೨'—೬" × ೨'—೦".

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಶ್ರೀ ವಿಕೃತ ಸಂವತ್ಸರದ ಪಾ
2. ಲ್ಲನ ಶು ೫ ಆ ಚಿವಟಗೌಡನ ಮಕ್ಕಳು

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

3. ಮಾದೆಯ ಹರಿಹರಂಗಳು ಸಂಕರ ಸೆಟ್ಟಿಯಹಳ್ಳಿ
4. ಯತುಜುವರಿಯಲು ಹರಿದು ಸ್ವರ್ಗಸ್ತನಾದ
5. ನು ಆ ಮಾದೆಯತಿಪ್ಪಗೌಡ

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

6. ನ ಹಳ್ಳಿಯ ದಾರಿಯಲು ಕಳ್ಳರು ತಾಗಿ
7. ಸ್ವರ್ಗಸ್ತನಾದನು ಆ ಮಗ ಚಿನಯ
8. ನಿಲಿಸಿದ ವೀರಕಲು

*Note.*

This and the succeeding viragal inscriptions are similar to the previous record and are found at the same place and seem to belong to the same period.

The present record gives the exploits of two persons Mâdeya and Harihara, sons of Chinachigaunda. The first, of these, namely, Mâdeya is said to have fought and died during an attack on the cattle of the village Sankarasettiyahalli, the present Sankaranahalli. The second, viz, Harihara is stated to have fought with robbers on the road to Tippagaundana-halli and died.

The present viragal is stated to have been set up by Chinaya, son of Harihara. There is some confusion in the wording of the inscription.

The date of the record is given as Vikritu sam. Phâlguna sū. 5 Â. Taking the year Ś 1212 Vikruti as the year meant, the date would correspond to 4th February 1291 A. D., a Sunday.

## 5

At the same place, on a 3rd viragal.

Size 3' × 2'—6".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'—6".

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ . . . . .
3. ಶ್ರೀಮನು . . . . .

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

4. ನಾಯಕರ ಕುಮಾರ ಕಣಯನಾಯಕನು ಶ್ರೀಮತುಪ್ರತಾಪಹೊಯ್ಸಳ
5. ವೀರ ಬಲ್ಲಾಳ ದೇವನ
6. ದಾಸಿಮ [ಯ]

3ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

7. ಗಳ ಮೇಲೆ ಹೊಯ್ದು ಹೊ . . . . .
8. ಕಪಪ್ತನಾದನು ಆ ಕಂಞಯನಾಯಕನ ತಂಮನು ಸ . . . . .
9. ತಿಗೆ ಆನೆ ಮಾಡುವ ಕುಮಾರರಗಂಡ ಹಡಿ ಮೊಖದ ಪಾಯವಿಲ್ಲದ [ವೀ]
10. ರರಗಂಡ ಮಾಡಿಗಿದೆವಾಬಾಪಾತು ಕರಿಯು ಮಾಯ . . . . .
11. ಯಕನು ಎತಿಸಿದಬರಗಲ್ಲು

*Note.*

This belongs to the reign of Vira Ballâladêva. It contains the usual verse in praise of Śambhu and states that a warrior named Kamṇaya Nâyaka fought against a man named Dâsimaya and died in the fight. The brother of the deceased named Kariya Mâyî Nâyaka is stated to have set up the viragal.

The titles given to Kariya Mâyî Nâyaka are punisher of those who love other men's wives, punisher of the chiefs who do not get wounds in fighting with their opponents, ruin to Mâdigidêva (Mâdigidêva bâghâtu).

No date is given. The characters seem to belong to the latter part of the 13th century.

## 6

At the same place, on a 4th viragal.

Size 2'—6" × 2'.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'—6" × 2'.

(ಒಂದನೆಯ ಅಡ್ಡಪಟ್ಟಿ ಒಡೆದು ಹೋಗಿದೆ.)

1. ಮತು

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

2. ಅಣನು ಎತಿ . ಗೆ ನಡೆದು ಹೋದಲ್ಲ ಕಂಞಯನಾಯಕನ ಅವಸರ (?)
3. . . . ಗಡಗಳ ದಳ ಮೊಹರಿಸಲ್ ಕುಟುಬರ ಚಾಯ್ಕಯನಾಯಕನು ಹೊ
4. ಯ್ತು ಹೊಯಿಕವಾಡಿ ವೈಕುಂಠ ಪ್ರಾಪ್ತನಾದನು ಚಾ . . .

ಎಡಪಟ್ಟಿ.

5. ಯ
6. ನಾ
7. ಯ್ತು
8. ನಮ
9. ಗಬೈ

ಬಲಪಟ್ಟಿ.

- |           |          |
|-----------|----------|
| 10. ರನು   |          |
| 11. ಎತ್ತಿ | 15. ಶ್ರೀ |
| 12. ಸಿದ   | 16. ಶ್ರೀ |
| 13. ಬೀರ   | 17. ಶ್ರೀ |
| 14. ಕಲ್ಲು |          |

*Note.*

This is full of lacunae. It records the march of an army and a fight in which Kamnayanāyaka (probably the same warrior referred to in the previous record) acted as leader. During the battle, Chāyaka Nāyaka of the shepherd community (Kuruba) is said to have fought hard and attained Vaikunṭha (the heaven of the Vaiṣṇava sect). A son of the dead warrior named Baira is said to have set up the vīragal.

No date is given. The present record seems to belong like the previous one to the latter part of the 13th century.

7

At the same place, on a 5th vīragal.

Size 3' × 2'.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಜನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'.

1. ಕ್ರೋಧನಾ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುದ್ದಿ ೧ ಅ
2. ದಿವಾರದಂದು
3. . . . . ಯ ಕುದುರೆಯ

*Note.*

This is even more fragmentary than the previous vīragal records. It contains a date and refers to a battle in which cavalry took part. The date is given as Krōdhana samvatsara Kārtika śu. 1 Sunday. The characters seem to belong to the latter part of the 13th century. Krōdhana may be taken as Ś 1187 Krōdhana and the whole date would then be equivalent to 11th October 1265 A. D. a Sunday as stated in the record.

8

At the same place, on a pillar behind the vīragals.

Size 4' × 1'.

Kannada language and characters.

ಅದೇ ಕಣಿವೆಯಲ್ಲಿ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಬಲಭಾಗದಲ್ಲಿ ನಿಂತಿರುವ.

ವೀರಗಲ್ಲುಗಳ ಹಿಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' × 1'.

ಕೈಪೋಡಿಸಿಕೊಂಡು ಮೇರೆ ಮನುಷ್ಯನು ಕುಳಿತದಾನೆ. ಕೆಳಗೆ ಬರವಣಿಗೆ ಇದೆ.

1. ಶ್ರೀ ಮತು ಸುರಿಗೆಯ ನಯ
2. ಚನ ಮಗಳು ಚಯಕನು ಸಾಯಿ

3. ಯ ನಯಕನಮಗ ವೀರಪ್ಪನ
4. ಕೂಡೆ ಕಿಚ್ಚೆ ಹಗಲು ಶ್ರೀವೀರದ
5. ಂಕಬ

*Note.*

This is a pillar inscription recording the death as *sati*, of a female named Chiyaka, daughter of Surigeya Nayacha, on the funeral pyre of her husband Virappa, son of Sâyiyanâyaka.

No date is given. The record may also belong to the same date as the previous number, namely, the latter part of the 13th century A. D.

## 9

### BELUR TALUK.

At Bêlûr, in the Chennakêśava temple, on a cross beam in the *vâhana-manṭapa*.

Size 6' × ¾'.

Kannada language and characters.

ದೇವಲೂರು ಚೆನ್ನ ಕೇಶವ ದೇವಸ್ಥಾನದ ಪಾಹನ ಮಂಟಪ (ಪೂರ್ವದ ಆಳಾರು ದೇವಸ್ಥಾನ)ದ  
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಎರಡನೆಯ ಅಂಕಣದ ಅಡ್ಡ ತೋರೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 6' × ¾'.

1. ಸಕ ವರುಷಂ ೧೧೭೫ನೆಯ ಪರಿದ್ಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪ ಸು ೪ ಆ ದೋರನಮುದ್ರದ ಅರಳಿಯ  
ವಿನಾಯ್ಕ ದೇವರ  
ಅಮೃತ ಪಡಿಗೆ ಸೋವಣ್ಣ ಹರಿದೇವ ನಾಯ್ಕರ ಮಗ ಮಾಧವದೇವ ಸೋವಲದೇವಿಯು
2. ಮುದ್ದಂಣಂಗಳು ಮಣಲಗೆ ನಾಡೊಳಗಣ ಚಕ ಕಂಣಂಗಾಲ ಕಾಲುಪಳ್ಳಿ ತಮ ಚಿಕ್ಕಿ ಸೆಟ್ಟಿಯ ಹೆಣ್ಣೆಯ  
ಕೊಡಗಿಯ ಧೂಮಿಯೊ
3. ೪ಗೆ ಅರಳಿಯ ಕೆಡೆಯ ಕೆಳಗಣ ಮೊದಲೇರಿಯ ಗದ್ದೆಯೊಳಗೆ ಸೋವಣ್ಣ ಗದ್ದೆ ಸಲಗೆ ೧ ಹರಿದೇವನಾಯ್ಕರ  
ಮಗ ಮಾಧವದೇವ ಗದ್ದೆ ಸ
4. ಲಗೆ ೨ ಸೋವಲದೇವಿಯ ಸೇನಬೋವ ಮುದ್ದಂಣ ಗದ್ದೆ ಸಲಗೆ ೧ ಅನ್ನು ಗದ್ದೆ ಸಲಗೆ ೪ ಸರ್ವನಮಸ್ತಿ  
ವಾಯಿ ವಾಗಿ ಸರ್ವಪಂಥಾ ಪರಿಹಾರವಾಗಿ ಆ ವಿನಾಯಕ
5. ದೇವರ ಸಿಂಗ ಜೀಯಂ ಆ ಚಂದ್ರತಾರಂಬರಂ ಸುಪಂತಾಗಿ ಧಾರಾಗೆ ಪೂರ್ವಕಂ  
ಮಾಡಿಕೊಟ್ಟರು.

*Transliteration.*

1. Saka-varusham 1175 neya Paridhâvi-samvatsarada Bhâdrapa su 4 Â  
Dôrasamudrada Arâliya Vinâykadêvara amritapaḍige Sôvamṇṇa  
Haridêvanâykara maga Mâdhavadêva Sôvaladêviya
2. Muddamṇamgaḷu Maṇaligenâḍoḷagaṇa Chikakamṇamgâla kâlualḷi tamma  
Chikkisetṭiyahallîya koḍagiya bhûmiyo-

3. lage Araliya Kereya kelagaṇa modalêriya gaddeyolage Sôvaṇṇa gadde salage 1 Haridêva-nâyaka maga Mâdhavadêva gadde sa-
4. lage 2 Sôvaladêviya Sênabôva Muddaṇṇa gadde salage 1 antu gadde salage 4 sarvva-namassivâyavâgi sarvva-bâdhâ-parihâra-vâgi â Vinâyaka-
5. dêvara Singajiyange â-chandra-târaṃbaram saluvantâgi dhârâpûrvvakam mâdi koṭṭaru.

*Translation.*

On Sunday, 4th lunar day of the bright half of Bhâdrapada in the Śaka year 1175, the year Paridhâvi :—

For the food offerings of Araliya Vinâyakadêvaru of Dôrasamudra, Sôvaṇṇa, Mâdhavadêva, son of Haridêvanâyaka, Muddaṇṇa (son?) of Sôvaladêvi granted from the Kodagi lands belonging to them in the village Chikkisetṭiyahalli, a hamlet of Chikka Kaṇṇaṅgâla in Maṇalige-nâḍ.—

Sôvaṇṇa granted 1 salage of wet lands in the rice field situated under the first bund of the Araliyakere tank : Haridêvanâyaka's son Mâdhavadêva gave 2 salages of wet land : Muddaṇṇa, sênabôva of Sôvaladêvi gave 1 salage of wet land ; all together 4 salages of wet land were given away with pouring of water to be respected by all and free from all imposts to last for as long as the sun, moon and stars endure to Singajîya, (trustee) of the god Vinâyakadêvaru.

*Note.*

This records the grant of some wet lands for services in the temple of the god Araliya Vinâyakadêvaru at Halebîḍ by Sôvaṇṇa and others and made over to the priest Singajîya. The date is given as S' 1175 Paridhâvi sam. Bhâ. śu. 4 Â and corresponds to 10th August 1252 A. D., a Saturday taking S' 1176 Paridhâvi.

10

In the same Chennakêśava temple at Bêlûr, on a slab, originally fixed in the roof of the main shrine and now set up in the maṇṭapa to the north.

Size 3' × 3'.

Kannada language and characters with a few Sanskrit verses.

ಬೇಲೂರು ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

1. ನಿಶ್ಚೇಷ ಶಾಸ್ತ್ರವಾರಾಶಿ ಪಾರಗೈಃ || ಶ್ರೀವದ್ಧರ್ಮಾನಸ್ವಾಮಿಗಳ ಧರ್ಮತೀರ್ಥಪ್ರ
2. ಧದ್ರಬಾಹು ಧೃಷ್ಟಾರಕರಿಂದಂ | ಧೂತಲಿಪಿಪುಷ್ಪದಂತಸ್ವಾಮಿಗಳಿಂದಂ | ಏಕನಂಧಿಸು  
[ಮತಿಗಳಿಂದಂ ಅ]
3. ಕಳಂಕ ದೇವರಿಂದಂ | ವಕ್ರಗ್ರೀವಾ ಚಾಯ್ಯಾರಿಂದಂ | ವಜ್ರಣಂದಿಭಟ್ಟಾರಕರಿಂದಂ ಸಿಂಹಣ [ಂದಿಕನಕ]

4. ಸೇನ ವಾದಿರಾಜ ದೇವರಿಂದಂ | ಶ್ರೀ ವಿಜಯ ದೇವರಿಂದಂ | ಶಾಂತಿದೇವರಿಂದಂ | ಪುಷ್ಪಸೇನ [ದೇವರಿಂದಂ]
5. ಂ | ಅಜಿತಸೇನ ಪಂಡಿತದೇವರಿಂದಂ | ಕುನಾರಸೇನ ದೇವರಿಂದಂ | ಮಲ್ಲಪೇಣ ಮಲಧಾರಿದೇ . . . .
6. [ಶ್ರು] ತ ಕೀರ್ತಿ ಶ್ರೀಪಾಳಂ ವರವಾಣಿ ಶ್ರೀಪಾಳಂ ಬಿರುದವಾದಿಮದ ವಿಸ್ವಾಳಂ || ತಮಗೆ
7. . ಮ ದೇವಿ ಧರಗೇಯ್ ತಮ ಮುಖದೊಳ್ ಪಟ್ಟಕ್ಕವಾರಾಶಿ ವಿಧಮ ಮಾಪೋ . . . .
8. ರುಮಂಕೀಳ್ವಡಿಸಿತ್ತು ಪೆಂಪಿನೆಸಕಂ ಶ್ರೀಪಾಳಯೋಗೀಂದ್ರರ || ಅವನ ವಿಷಯಮೊ . . . .
9. [ಗ] ದ್ಯಪದ್ಯವಚೋಪಿನಾಸಂ ನಿರ್ಗ್ಗ ವಿಜಯ ವಿಳಾಸಂ || ಕಶ್ಚಿದ್ವಾದ ವಿನೋದ ಕೋವಿದ
10. ದಕ್ಷಃ ಕಶ್ಚನ ಕಶ್ಚನಾಪಿಗಮಕೋ ವಾಗ್ಮೀ ಪಃಕಶ್ಚನ | ಪಾಂಡಿತ್ಯೇ ಸುಚತುರ್ವಿಧೇಪಿ ನಿಪುಣಃ ಶ್ರೀಪಾಳದೇವಃ  
ಪುನಸ್ತಕ್ಕ ವ್ಯಾಕರಣಾಗಮ
11. ಪ್ರವಣಧೀಸ್ತ್ರ ವಿಧ್ಯವಿದ್ಯಾನಿಧಿಃ || ಅವರ ಸಧರ್ಮರ || ವರ್ಗತ್ಯಾಗದ ಸೂಚಿತ ಮಾಗ್ಗೋ  
ಪನ್ಯಾಸದಳಮ ಮಾರ್ಗದಿಯರ್ಮ ಭಗ್ಗಂಗವರಿದೆ
12. ನಲೈ ನಿರ್ಗ್ಗಳ ಮಾವತ್ತನನ್ನವೀರ್ಯ ಬ್ರತಿಯೋ || ಆ ಶ್ರೀಪಾಳತ್ಯೈ ವಿದ್ಯದೇವರ ಶಿಷ್ಯರ ||  
ಶ್ರೀಮತ್ತ್ಯೈ ವಿದ್ಯಾವಿದ್ಯಾಪತಿ ಪದಕಮಳಾರಾ
13. ಧನಾ ಲಬ್ಧಿಬುದ್ಧಿಃ ಸಿದ್ಧಾಂತಾಂಭೋನಿಧಾನ ಪ್ರವಿನರದಮೃತಾಸ್ವಾದ ಪುಷ್ಪಪ್ರಮೋದಃ |  
ದೀಕ್ಷಾಶಿಕ್ಷಾಸುರಕ್ಷಾ ಕ್ರಮಕೃತಿನಿಪು
14. ಣಃ ಸಂತತಾ ಧವ್ಯಶೇಷಃ ಸೋಯಂ ದಾಕ್ಷಿಣ್ಯ ಮೂರ್ತಿಜ್ಜಗತಿ ವಿಜಯತೇ ವಾಸುಪೂಜ್ಯವ್ರತೀಂದ್ರಃ ||  
ಸತ್ಯಶಾಚಕರುಣಾ ಗುಣೋತ್ಕರೈಸ್ತ್ಯೈ
15. ಕ್ತ ಲೋಧ ಮದ ಮಾನ ರೋಷಣೈಃ | ಶುದ್ಧವೃತ್ತಿಯುತ ಬೋಧದರ್ಶನೈ ವ್ಯಾಧಿರಾಜ ಮುನಿರಾಜ ರಾಜಸೆ ||  
ಶ್ರೀಪಾಳ ತ್ರೈವಿದ್ಯ ಶ್ರೀ ಪದ ಪ
16. ದ್ವಾಂತರಂಗ ಸಂಗತ ಭೃಂಗಂ ಶ್ರೀಪರಿಪೂರ್ಣ ಹೊಯ್ನಳ ಭೂಪಾಳಕ ಮಂತ್ರಿ ಮಾಚದಂಡಾಧೀಶಂ ||  
ಜಿನನಾಪ್ತಂ ಪೊರೆದಂ ನೃಪಃ ಷತಿಳಕಂ ಶ್ರೀ
17. ವಿಷ್ಣು [ಭೂಪಾ] ಳಕಂ ಜನಕಂ ಸಂದೇಪಯಂಗ ವೆಗ್ಗಡೆ ಜಗದ್ವಿಖ್ಯಾತೆ ರಾಜವೈತಾಯ್ತನ ಗಿನ್ನಿಂ  
ಮಡಿದಂಡ ನಾಯಕನೆ ತಾಂ ಮಾವಂ ಮಹಾಮಂತ್ರಿ
18. ಯೆಂದೆನರಮಾಚಿಣ ದಂಡನಾಥನೆವಲಂ ಧನ್ಯಂ ಪೆಂಪಿಂಧನ್ಯನೇ || ಸುರಗುರು ಮಂತ್ರ ಕ್ರಮದೊಳ್  
ಧುರದೊಳ್ ಸಿಂಹ ಪ್ರತಾಪನ ಪ್ರ
19. ತಿಮ ತೇಜಂ ಸುರತರು ವಿತರಣ ಗುಣದಿಂ ನರಸಿಂಹ ಮಹೀಶ ಮಂತ್ರಿ ಮಾಚ ಚಮೂಪಂ |  
ಸ್ತುಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
20. ಮನ್ಮಹಾ ಪ್ರಧಾನಂ ಮಾಚಿಯುಣ ದಂಡನಾಯಕಂ ತನಗೆ ವ್ರತಗುರುಗುಂ ಶ್ರುತಗುರುಗುಂ  
ಮೆನಿಸಿದ ಪರವಾ ಮಲ್ಲ
21. ವಾದೀಧ ಸಿಂಹ ಮಹಾಮಂಡಳಾಚಾರ್ಯ ಶ್ರೀಪಾಳತ್ಯೈವಿದ್ಯ ದೇವರಮಾಡಿಸಿ ದಾದಿವೇವರ ಬಸದಿಯ  
ಕೆಲಸದ ಕೊಜಿತೆಗಂ ದೇವ
22. ರಪ್ಪವಿಧಾಚ್ಚೇನೆಗಂ ರಿಷಿಯರಾಹಾರ ದಾನಕ್ಕವಾಗಿ ಶಕ ವರ್ಷಂ ೧೦೭೬ನೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ದುತ್ತರಾ  
ಯುಣ ಸಂಕ್ರಮಣ
23. ದಂದು ಮಹಾದಾನಂಗಳಂ ಮಾಡುತ್ತಿಪ್ಪಾ ಸಮಯದೊಳೆ ಮಾಚಿಣ ದಂಡನಾಯಕಂ ಬಿನ್ನಪಂಗೆಯ್ಯರ  
ಹೊಯ್ನಳ ಶ್ರೀನಾರಸಿಂ
24. ಹದೇವರ ಕಭ್ಬಿನಾಡ ನಾಗರಹಾಳಂ ಸರ್ವಬಾಧಾ ಪರಿಹಾರವಾಗಿಯಾದಿ ದೇವಗ್ಗ ಧಾರಾಪೂರ್ವಕಂ  
ಮಾಡಿಕೊಟ್ಟದತ್ತಿಯಂ
25. ತು ದೇವದಾನವಾದಾ ನಾಗರಹಾಳ ಚತುಃಸೀಮೆಯಪ್ಪದು ಮೂಡಲು ಕಲ್ಲದೊಣೆ ಸಂಚರಿವಳ್ |  
ಅಗ್ನೇಯದಲು ಕಡವದಕೊ
26. ಳದ ಹೊರೆಯುಣಿಂ ಭಾಗವಾಗಿಬಂದ ಹೆಬ್ಬಟ್ಟೆ | ತೆಂಕರಜಾಲದ ಹೆಳ್ಳವಲ್ಲಂ ಹಡುವಲು ಕೆಂದಳಿರಹಳ್ಳ |  
ನೈರೃತ್ಯದಲು ಹುಲಿಯಕ



27. ರಾಲ್ ಹಡುವಲು ಹುಲಯ ಹಳ್ಳ | ವಾಯವ್ಯದಲು ಸೂಲದ ಹಿರಿಯಕಣ | ಬಡಗರಾಲ್ಗೆಡೆಗೆ  
ಹೋಹಹೆದ್ದಾರಿಯುಬ
28. ದಗಣಮೊಜಿಡಿ | ಈಶಾವ್ಯದರ್ ಕೊಡೆಯಾಲವಲ್ಲಂ ತೆಂಕಲು ನಟ್ಟಕ್ಕಲು | ಇಂತೀಚತುಃ  
ಸೀಮೆವೆರನು ನಾಗರಹಂಚಂ ಬಲ್ಲಜಿನಾ[ಲ]ಯ
29. ಕೈ ಸರ್ವ್ವನಮಸ್ಯವಾಗಿ ಪಡಿಲನುವವರ್ಗ್ಗೆ ಗಂಗೆಯತಡಿಯರಾಯರ ಕವಿರೆಯಂ ಕೋಡುಂ  
ಕೊಳಗಮಂ ಹೊನ್ನಲು ಕಟ್ಟಿಸಿಚತು
30. . . . . ಗುಣ್ತರಾಯಣ ಸಂಕ್ರಮಣ ಗ್ರಹಣ ವ್ಯತಿಪಾತದಂದು ದಾನಂಮಾಡಿದ  
ಪಲವೀಧಮ್ಯಮಂಕಿ
31. . . . . ಯರಾ ಕವಿರೆಯುಮನಾ ಬ್ರಾಹ್ಮಣರುಮನಾತಿಥಿ ವಾರದಲು . . . . .
32. . . . . ಮ್ಯಮಂ ಪ್ರತಿಪಾಳಿನುಪುರು || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ . . . . .
33. . . . . ಜಾಯತೇಕ್ರಿಮಿಃ || ಮಂಗಳ ಮಹಾಶ್ರೀಶ್ರೀ ಪಾಳಿತೀ . . . . .
34. . . . . ಜಾರೋಲಂ ವಿಶದಯಶೋಲೇಲಂ ಗುಣಸೇನ ಪಂಡಿತಂ ಬುಧನಿ . . . . .
35. . . . . ಪುರಂದರಂ ಗುಣಸೇನ ಪಂಡಿತ . . . . . , . . . .

*Transliteration.*

1. niśśēsha-śāstra-vārāśi-pāragaiāḥ | śrī-Varddhamaṇasvāmigaḷa dharmma-tīrttha pra . . .
2. Bhadrabāhu-bhaṭṭārakarimdam | Bhūtabaḷi Pushpadanta-svāmigaḷimdam |  
Ēkasamdhī Su-[matigaḷimdam A-]
3. kaḷamkadēvarimdam | Vakragrīvāchāryya-rimdam | Vajraṇamdi-Bhaṭṭā-  
rakarimdam Simhaṇa [m̐di Kanaka-]
4. sēna Vādirāja-dēvarimdam | Śrīvijaya-dēvarimdam |  
Śāmtidēvarimdam Pushpasēna [dēvarinda-]
5. m̐Ajitāsēna-Paṇḍitadēvarimdam | Kumārasēnadēvarimdam | Mallishēṇa  
Maladhāri dē [-varindam].
6. [Śru<sup>1</sup> ta-kīrti Śrīpāḷam varavāṇi-srīpāḷam biruda-vādi-madavisphāḷam ||  
tamage . . .
7. [a] mardetti dharegeyde tamma mukhadol shatṭarkkavārāśi-vibhramam  
āpō . . .
8. rumam kīlpaḍisittu pempin esakam Śrīpāḷa-yōgīndraraḥāvana vishaya-  
mo . . .
9. [ga] dya-padya-vachō-vinyāsam nisargga-vijaya-vilāsam<sup>1</sup>kaśchid vāda-  
vinōda-kōvida . . .
10. dakshaḥ kaśchana kaśchanāpi gamakō vāgmī paraḥ kaśchana<sup>1</sup>pāṇḍityē  
su-chaturvīdhē pi nipuṇaḥ Śrīpāḷa-dēvaḥ punas tarkka-vyākaraṇā-  
gama-
11. pravaṇa-dhīs Traividya-vidyānidhiḥ<sup>1</sup>avara sadharṇmar<sup>1</sup>vargga-tyāgada  
sūchita-mārggō-panyāsa-dalāma mārnnuḍiyalk ā-Bharggamgav arid e-  
nalke nirarggaḷamādatt Anantaviryya-bratiyo<sup>1</sup>ā Śrīpāḷa-Traividya-dēvara  
śishyar<sup>1</sup>śrīmat Traividya-vidyāpati-pada-kamalā-rā-

13. dhanâ-labdha-buddhiḥ siddhāmtāmbhō-nidhāna-pravisarad-amṛitâ-  
svâda-pushṭa-pramôdaḥ | dīkshâ-sīkshâ-surakshâ-krama-kṛiti-nipu-
14. naḥ saṁtatam bhavya-sēvyah sōyam dākshīnya-mūrttir ijagati vijayate  
Vāsupūjya-vratīndrah || satya-śaucha-karṇā-guṇōtkarais tya-
15. kta-lōbha-maḍa-māna-rōshaṇiḥ | sūddha-vṛitti-yuta-bōlha-darśanair  
Vādirāja munirāja rājase || Śrīpālātraividya-śrīpāla-pa-
16. dmāntaranga-sangata-bhṛīmṣam śrīparipūrṇa Hoysalabhūpālaka-mantri  
Māchadaṇḍādhiśam || Jinan āptam poredam nṛipāla-tīlakam śrī
17. Viṣṇu [bhūpā] lakam janakam sam | Eṇyanga-veggade jagad-vikhyāte  
Rājavve tāt tanaginū Im naḍi-dam | unāya tane tām nāvam mahāmantri
18. yenlen il ā Māchiṇa-daṇḍanāthan valam dhanyam peram dhanyanē ||  
Suraguru mantra-kramadoḷ dhuradoḷ simhapratāpan apra-
19. tim tējam Surataru vitarāṇa-guṇālim Naraśimha-mahiśa-mantri Mācha-  
chamūpam || svasti samasta-prasasti-sahitam śrī-
20. man mahāpradhānam Māchiyaṇa-daṇḍanāyakam tanage vratagurugaḷum  
śruta-gurugaḷum enisida paravādimalla
21. vādibhāsimha mahāmaṇḍalāchārya Śrīpāla-traividya-dēvar māḍisid  
Ādidēvara basadiya kelasada korategam dēvar-
22. asṭāvidhārchchanegam rishiyar-āhāra-dānakkavāgi śakavarshaṁ 1076  
neya Śrīmukha-saṁvatsarad uttarāyaṇa-saṁkramaṇa-
23. dandu mahādānamgaḷam māḍu tirppā saṇayadoḷe Māchiṇa-daṇḍa-  
nāyakam binnapam geṇyal Hoysala śrī Nārasim-
24. ha-dēvar Kabhbhunāḍa Nāgarahāḷam sarvva-bādhā-parihāravāgiy Ādi-  
dēvargge dhārāpūrvvakam māḍi koṭṭa datti yaṁ-
25. tu dēvadānavādā Nāgarahāḷa chatuḥ-simeyappudu mūḍalu kalla done  
sancharivaḷḷa | āgnēyadalu kaḍavada ko-
26. ḷada horeyaṇam bhāgavāgi banda hebbatṭe | tenkal Jāladabaḷḷa vallim  
haḍuvalu Kendalirahaḷḷa | nairṛityadalu Huliya-
27. ḷaḷa haḍuvalu Huliyaḷḷa | vāyavyadalu sūḷada Hiriyakaṇi | baḍagal  
Bhāgedēge hōha heddāriya ba-
28. ḍagaṇa moṇaḍi | isānyadol koḍeyālavallim tenkalu naṭṭa kallu | imti  
chatuḥ-sime verasu Nāgarahāḷam Ballajinā [la] ya-
29. kke sarvva-namasyavāgi paḍisalisuvavargge Gangeya taḍiyal sāyira  
kavileyam kōḍum koḷagumam honnalu kaṭṭisi chatu-
30. . . . . rgg uttarāyaṇa-saṁkramaṇa grahaṇa vyatīpātadandu  
dānam māḍida phalav i dharmmamam ki-
31. . . . . yal ā kavileyuman ā Brāhmaṇaru-man ā tithi-vāradalu
32. . . . . rmmamam pratīpālisuvudu || sva-dattam paradattam vā  
yō harēta . . . .
33. . . . . jāyate krimiḥ || māgaḷa mahā śrī śrī pālita śi . . . .

34. . . . . jâ-lôlam viśada-yaśôlilam Guṇasēnapaṇḍitam budha ni . .  
 35. . . . . , purandaram Guṇasēnapaṇḍita . . . .

*Translation.*

**Lines 1-6—**

With saints who have mastered all the śâstras . . . . . Śrī Vardhamāna-svāmi'. . after Bhadrabâhubhaṭṭâraka; after Bhûtabâli Pushpadanta-svāmi: after Êkasandbi [sumati] ; after Akalankadêvar: after Vakragrivâchârya: after Vajra-ṇandi-bhaṭṭâraka; after Simhaṇandi, Kanakasēna, Vâdirâja, Śrīvijayadêva, Śânti-dêva. Pushpasēna, Ajitasēna Paṇḍitadêva, Kumârasēna, Mallishêṇa Maladhâri, [came] Śrutakīrti-śrīpâla, possessed of fine speech and a destroyer of the pride of the titled disputants.

**Lines 7-11—**

The greatness of the fame of Śrīpâladêva excelled . . . . . in his mouth, the movement of the sea of six tarkas . . . . . the skill in his composition of prose or poetry or speech was ever a success by its very nature . . . . . Some are skilled in disputation, some in recitation and some in eloquence. But Śrīpâladêva is an adept in all the four kinds of learning. He is skilled in logic, grammar and âgamas and is a treasure of learning in the knowledge of the three.

**Lines 11-12—**

His colleagues (sadharmar):—Anantavīrya-brati had unceasing flow of eloquence. Even Bharga could not find fault with his discourses in which he spoke about the renunciation of the Vargas (objects of human desire).

**Lines 12-13.**

The disciples of that Śrīpâla Traividya-dêva:—Victorious is the lord of ascetics Vâsupūjya who obtained wisdom from the worship of the lotus feet of Traividya-vidyâpati (Śrīpâla-Traividya), whose joy was increased by the tasting of the nectar issuing from the ocean of Siddhânta, who was deeply versed in the art of initiation (dīkshâ), teaching (śikshâ), and protection, who is ever served by true devotees (bhavya) and who is an embodiment of uprightness (dâkshīnya).

**Lines 14-15—**

O king of saints, Vâdirâja: you are shining with the assemblage of qualities of honesty, purity and humanity and are free from greed, pride, conceit and anger and are possessed of pure conduct, and knowledge of śâstras.

**Lines 15-19—**

A bee at the holy lotus feet of Śrīpâla-traividya and a minister of the auspicious Hoysaḷa king is Mâcha-daṇḍâdhīśa. Jina is his support, king Viṣṇu, the orna-

ment of kings is his protector, the famous Eṛeyanga-veggade is his father, the world-famous Rājavve is his mother, Immaḍi daṇḍanāyaka is his uncle:—blessed indeed is the great minister Māchinadaṇḍanātha:—who else is so blessed? Māchachamūpa, the minister of king Narasimha, is a Brihaspati in his power of counsel, a lion in battle, possessor of unrivalled brilliance and a kalpa tree in liberality.

**Lines 19-35—**

Be it well. Possessed of all the good attributes, the illustrious mahāpradhāna Māchiyaṇa-daṇḍanāyaka, for the repairs of the basadi of Âdidēvar built by Śrīpālatraividya-dēva, champion to hostile disputants, a lion to the elephants the disputants, mahāmaṇḍalāchārya, who was his guru in the *vratas* (performance of special rites of worship) and the teacher of śāstras (śrutaguru) and for the eight-fold worship of the said god and the feeding of ascetics made a request to the king at the time of his making great gifts during the uttarāyaṇa-sankramaṇa in the year Śrīmukha, the Śa! a year 1076.

Thereupon Hoysala Śrī Nârasimhadēvar granted the village Nâgarahâḷu in Kabbhunâḍu free of taxes with pouring of water for the god Âdidēvar.

The four boundaries of the above *dēvadīna* village (granted for the worship of gods) Nâgarahâḷ are:—to the east Kalladoṇe Saṇcharivaḷḷa: to the south-east the high road branching off from a side of the Kaṭṭavalaḷaḷa pond; to the south Jālada-haḷḷa and to its west Kendalirahaḷḷa: to the south-west Huliyaḷaḷa (baniyan tree): to the west Huliyaḷaḷa: to the north-west Śūlada-hiriya-kaṇi (the big stone of impalement): to the north the hillock to the north of the big road leading to Bhāgeḍa (village): to the north-east Koḍeyāla: to its south a stone set up.

To those who carry on the gift (or who make food offerings) to the temple of Ballajinālaya of the village Nâgarahâḷ situated within the above four boundaries, to be respected by all, accrues the merit of giving away a thousand cows on the banks of the Ganges with their horns and hoofs bound in gold (to Brahmans versed in the four vedas) on the occasions of uttarāyaṇa-sankramaṇa, eclipse and vyatipāta. He who destroys it will incur the sin of killing those cows and Brahmans on those occasions . . . This charity should be maintained. He who takes away the land given by himself or others will be born as worm . . . . . Good fortune . . . . . Guṇasēna-paṇḍita, possessed of great fame, a Purandara.

*Note.*

This slab was dressed and fixed in the roof of the Chennakêśava temple. It was recently taken down and kept in the maṇṭapa in the prākāra.

The top of this slab is missing and several letters are lost at the beginning and end of lines 1 to 9 and 30 to 35.

It is a Jaina grant and gives the genealogy of Jaina gurus from Vardhamāna to Śrīpāla Traividya-dēvar. This genealogy is similar to that given in Śravana Belgola inscription 67, Chennarāyapatna 149, and Kadur Taluk 69.

Māchadaṇḍādhīśa, a general under the Hoysala king, Narasimha I and son of Ereyanga-veggade and Rājavve and disciple of the Jaina teacher Śrīpāla-traividya is stated to have given away the revenues of the village Nāgarahāḷ in Kabbhunad free of tax for the completion or repairs of the basadi of Ādidēva and for the daily services therein. The donor is said to have obtained the above village Nāgarahāḷ from the king Narasimha while he was engaged in the performance of various gifts.

The boundaries of the village are next given as also the usual imprecations.

The date of the grant is given as Ś 1076 Śrīnukha-samvatsara Uttarāyana-sankramaṇa and corresponds to December 25, 1153 A. D.

It is difficult to identify Māchana-daṇḍanāyaka referred to in the above grant. He is said to have been brought up under the protection of king Viṣṇuvardhana though he was at the time of the grant mahāpradhāna daṇḍanāyaka under Narasimha I. His father-in-law or uncle (māva) is named as Immaḍi-daṇḍanāyaka. A general of Viṣṇuvardhana named Viṣṇu-daṇḍādhīśa is also styled as Immaḍi-daṇḍanāyaka in a record at Bêlūr (E. C. V. Belur 17). He is also therein stated to be a disciple of the Jaina guru Śrīpālatraividya. It is probable that the donor of the present grant Māchana-daṇḍanātha was the nephew or son-in-law of the above Viṣṇu-daṇḍādhīśa.

## 11

On another stone at the same place.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲು [ಕೋಟೆಯ ಕಲ್ಲು].

1. ಮಿಚಿಕಿ ಸೆಟ್ಟಿಯರು ಪಶ್ಚಿಮಭಾಗದ ಭತ್ತಿಯ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮಾಡಿದರು

*Note.*

This short inscription found on a slab in the fort wall at Bêlūr and now kept in the maṇḍapa of the temple, records that a person named Michikiseṭṭi renovated the western wall. To which institution this wall belonged cannot be determined. Probably it was some temple.

No date is given. The characters seem to belong to the 16th century A. D.

At the same place on another slab.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನಮೇಲೆ

1. ಂ ದುನಂದಿರು ರ
2. ಂ ಘಪತಿರಾಜವೊ
3. ಂ ಡೆಯರು ಮಾಡಿ
4. ಂ ಸಿವ ತಳ ಚೆಪ್ಪೆ
5. ಂ ಯಸೇವೆ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This slab lay buried below the *dhvajastambha* in the Kēsava temple. It records the paving of the yard, near the *dhvajastambha* in the Kēsava temple at Bêlûr made under the orders of Dunandirû Raghupatirâja Voḍeyar.

No date is given. The characters belong to the early part of the 16th century. A mahâmaṇḍalêśvara Raghupatirâja Voḍeyar, son-in-law (aliya) of Tirumalarâjayadêva and a subordinate of the Vijayanagar king Achyutarâya, is referred to as a chief of Hassan in two records dated Ś 1457 and Ś 1460 (E. C. V. Belur, 223 and E.C. VI, Chikmagalur, 127).

The title Dunandirû is applied to Raghupatirâja Voḍeyar. Its meaning is not clear. The title Manandi is applied in a record of Belur Taluk (Belur 223) to the same chief.

The date of this record may be taken as about Ś 1460 or 1538 A. D.

At the village Halebîḍ in the hobli of Halebîḍ, on a vîragal in the land of Virabhadragauḍa.

Size 3'-6" × 2'-6".

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕನಕಾ ವೀರಧವ್ರಗೌಡರ ಹೊಲದಲ್ಲಿರುವ  
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾವರ [ಚಾವ] ವೆತ್ತೈಶೋಕ್ಕ
2. ನಗರಾರ-ಧಮೂಲಸ್ತಂಭಾಯ ಸುಧನಃ
3. ತಾರನಕ-ವತ್ಸರದ ಮಾಗ್ಗುಶಿರಸುಧತ್ರಯೋವು
4. ಸೋಮವಾರದಂದು ಮಗರನಮೇಲೆ ನಾರಸಿಂಗದೇ

೨ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

5. ವನಪ್ಪ ದಂದು ಅಯಿದ ಮೊತ್ತದ ಅಂಫರೆಕರಿಗೆ ಯೆರೆಗೆ
6. ನೂರ ಕೋಟಿಗೆ ಬೆಸಸಿದಲ್ಲಿ ಅರುನಾಲೆ ಎರಫಗ ಚೆರೆದು
7. ನಾವಿಕಾಯ್ಕೆ ಮಾರ್ಬಲವಂಥಳಿಹಿಡಿದು ಸ್ವರ್ಗತನಾದ
8. ಆತನ ತವಂದಿರು ಅಯ್ಯಪರಹರು ಪರೋಕ್ಷವಿನಯ
9. ಒಂ ಮಾಡಿ ನಿಲಿಸಿದ ವೀರಗಲ್ಲು ||

*Note.*

This viragal record begins with the usual verse in praise of Śambhu. It describes a battle between Nārasingadēva (probably the Hoysala king Narasimha II) and the king of Magara in which the Angharekas of Ayidumotta were ordered to besiege the village Yeleganûr. In this battle a warrior named Arusâle Eraghaga Cheleya is stated to have fought, killed the enemy troops and departed to heaven. The present viragal is said to have been set up by his younger brothers Ayyapa and Lehaya.

The date is given as Târaṇa sam. Mârgasira śu. 13 Monday. No śaka year is given. The characters seem to belong to 13th century and it is probable that Târaṇa of this record might be identical with S' 1146 Târaṇa. The whole date would then be equivalent to Monday, 25th November 1224, when Narasimha II was the king of the Hoysala kingdom. It is also known that Narasimha II took the title Magara-râjya-nirmûla, uprooter of the Magara kingdom and he is said to have defeated Magara king and captured his elephants (E. C. VII, Channagiri Taluk, 72).

#### 14

On another stone in the same field.

Kannada language and characters.

ಅದೇ ಹೊಲದಲ್ಲಿ ಬರುವಿನ ಮೇಲೆ ಹೂತಿರುವ ಕಲ್ಲು.

(ಮೇಲ್ಕಾಣೆ ಒಡೆದುಹೋಗಿದೆ.)

1. . . . ಮೂಲ . . . ನುಂ . . . ಶ್ರೀಮನುಮ
2. ಹಾಮಂಡೇಶ್ವರಂ ಶ್ರೀಭುವನಮಲ್ಲ
3. ತಳಕಾಡು ಕೊಂಗುಸಂಗಲ ಗಂಗವಾ
4. ದಿ ನೋಣಯವಾಡಿ ಬನವನೆ ಹಾನುಂಗಲ್ಲುಗೊಂ
5. ದ ಭುಜಬಳ ವೀರಗಂಗ ಶ್ರೀ ನಾರಸಿಂಹ
6. ಹೊಯ್ಸಣ ದೇವರು ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋ
7. ರ ಸಮುದ್ರದ ನಿಲೆವೀಡಿನೋಳು ಸುಖನಂ
8. ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ವೀರ
9. ಶಕ ವರ್ಷದ ೧೦೬೩ನೆಯ ಬರ ಸಂವತ್ಸರ
10. ದ ಸ್ರಾವಣ ಸುದ್ದ ಪಂಚಮಿ ಬುಧವಾರದಂದು

11. ಹಲಮಾರೆನುನಾಯಕ ನಾರಸಿಂಹದೇ
12. ವರ ಪ್ರಥಮ ರಾಜ್ಯದಂದು ಧಾರಾ ಪೂ
13. ವ್ಯಸಕಂ ಮಾಡಿ ಮಾರೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟು
14. ತ್ರಿಕೇಯ ಕೆಳಗಲ ಗದ್ದೆ ಅಕೆಟವ
15. ಇಗಾಗಿ ದೇವದಾನಕಂಕೊಟ್ಟು ಬಡಗದಾರ
16. ಮೇರೆ ತೆಂಕಲು ಮೊರಡಿಮೇರೆ ಮೂಡಲ
17. ಶಾಂವ್ಯದ ಕೊಣನ ಅಲಮೇರೆ ಹಡಸಲು
18. ಕೆಟಸೇರೆ ದೇಗುಲದ ಮುಂದಾದು ಹೂಡೋಟ
19. ದ ಸೀಮೆ ಬಡಗಲು ಸಾದವೆಗ್ಗಡೆಯವಳಮೇರೆ ಮೂ
20. ಡಲು ಬಿದಿರ ಹಿಡಲು ಮೇರೆ ತೆಂಕಲು:ದಾರಿ ಮೇರೆ ಸ್ತಾನ
21. ಕ್ಯಾಚಾಯ್ಕಂ ಚಾಮ ಜಿಯರಿಗೆ ಧಾರೆಯೆಟದುಕೊಟ್ಟರು
22. ಮಾರೆನುನಾಯಕ ಈ ಧರ್ಮವಂ ಆರಾಮ ಪ್ರತಿಪಾಳಿಸದ
23. ಪರು ಸಹಸ್ರಕವಿರೆಯಂ ಸಹಸ್ರಬ್ರಾಹ್ಮಣವಂ ವಾ
24. ರಾಜನಿಯಲು ಕೊಂದ ದೋಷಂ ಸಾಗ್ಗೆ

*Transliteration.*

1. mûla . . . . num . . . . . śrīmanu ma-
2. hā-maṇḍalēśvaram Tribuvanamalla
3. Talakāḍu Kongu Nangali Gaṁgavâ-
4. ḍi Noṇambavāḍi Banavase Hānumgallu-gom-
5. ḍa Bhujabaḷa Viraganga śrī Nârasimha-
6. hoysaṇa-dēvaru śrīmad rājadhāni Dô-
7. rasamudrada nileviḍinoḷu sukha-saṁ-
8. kathā-vinôḍadiṁ rājyaṁ geyyuttam ire
9. śāka-varshada 1093 neya Khara-saṁvatsara-
10. da Śrāvaṇa suddha panchami Budhavāra-dandu
11. Halamāreyaṇāyaka Nârasimha-dē-
12. vara prathamarājyaḍandu dhārā-pū-
13. rrvakam māḍi Mārēśvara-dēvarige koṭṭa da-
14. tti keṛeya keḷagaḷa gadde ā-keṛe-va-
15. ḷaḷḷagi dēva-dānakam koṭṭudu baḍaga dāri
16. mēre temkalu moraḍi mēre mûḍal i-
17. sāmnyada koṇana āla mēre haḍaḍalu
18. keṛe mēre dēgulada muṁḷaṇadu hûḍôṭa-
19. da siṁe baḍaḷalu Sâdaveggaḷeyaveḷa mēre mû-
20. ḍalu bidira hiṁ lala mēre tenkalu dāri mēre stāna-
21. kkāchāryyaṁ Chāmajiyarige dhāre yeṛadu koṭṭaru
22. Māreyaṇāyaka i dharimuvam āṛṇu pratipāḷisada-
23. varu sahasra-kavileyam sahasra-Brāhminanaruvam Vâ-
24. rāṇasiyalu koṁda dôsham sārgge



*Translation.*

While the illustrious mahâmaṇḍalêśvara, Tribhuvanamalla, conqueror of Talakâḍu, Kongu, Nangali, Gangavâḍi, Nonambavâḍi, Banavase and Hânungal, Bhujabala-viraganga Śrī Nārasiṃha Hoysaṇadêvar was ruling the kingdom in peace and wisdom at the capital Dōrasamudra:—

On Wednesday, 5th lunar day of the light half of Śrâvaṇa in the year Khara, the Śaka year 1093:—

Halamâreyaṇâyaka granted to the god Mârêśvara with pouring of water in the prathamarâjya (lit. first kingdom) of Nārasiṃhadêvar:—

A rice land behind the tank is given away along with the tank for dēvadāna (gift to temples). Its boundaries are to the north, the road, to the south, hillock, to the east and north-east the banyan tree, to the west the tank. Also a flower garden in front of the temple is given away for the god. Its boundaries are to the north Sādaveggaḍeyavellā, to the east the bamboo and to the south the road.

The land and the flower garden are given away with pouring of water to Châmâjīya the *āchārya* (priest) of the sthāna (temple), by Mârêyaṇâyaka. Those who do not protect this charity will incur the sin of slaying thousand cows and thousand Brahmans.

*Note.*

This records the gift of some lands for a Śiva temple by a person named Hala Mâreyaṇâyaka during the reign of the Hoysaḷa king Nārasiṃha I in the year Ś 1093 Khara sam. Śrâvaṇa śu 5 Budhavāra. The date corresponds to July 9, 1171 A. D. a Friday and not Wednesday as stated in the grant.

The phrase *Prathamarâjyadandu* used in connection with Nārasiṃhadêvar in line 11 cannot be clearly made out. *Prathamarâjya* literally means the first kingdom. Even taking it to mean the first year of the kingdom of Nārasiṃhadêvar the year S 1093 or 1171 A. D. will not suit the period as Nārasiṃha II came to the throne at about 1141 A. D.—30 years before.

The usual imprecation occurs at the end of the grant.

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## MYSORE DISTRICT.

### MYSORE TALUK.

A paper sannad of the Mysore King Kanṭhīrava Narasarāja Vaḍeyar in the possession of the Parakāla Matt at Mysore.

Kannāḍa language and characters.

ಮೈಸೂರು ನಿಟಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲಿರುವ ಕರತೆ ಕಾಗದದ ಾನೆಯ ನನ್ನದು.  
ಇದರ ಮೇಲೆ ನರಸರಾಜರು ಎಂಬ ನಾಗರಾಕ್ಷರದ ಸಣ್ಣ ಮೊಹರಿದೆ.

ಕಂಠೀರವ ನರಸರಾಜ ವಡೆಯರವರು.

1. ವಿರೋಧಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ರಾಶಿ ಶ್ರೀಮತು || ||ಮೇಲುಗೋಟೆಚಾ
2. ಮೈಗೆ ಬರಶಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ ಮೇಲುಗೋಟೆ ತಿರುನಾರಾಯಣಸ್ವಾಮಿಯ
3. ವರ ಸಂಸ್ಥಿಧಿ ಮೊದಲಾದ ಸಂಸ್ಥಿಧಿಗಳಲ್ಲಿ ಪ್ರಬಂಧಾನು ಸಂಧಾನಗಳು ನಡವಾಗ ರಾಜವ
4. ಡೆಯರೈಯನವರ ಅರಧ್ಯ ನಮ್ಮ ಕರ್ತರೈಯನವರ ದಿವಸದವರೆಗು ರಾಮಾನುಜದಯ
5. ಪಾತ್ರತನಿಯನೆ ಅವರಿಗೆಗೆ ನಡದು ಬಂತು ಯೇಗಲೂ ಅದೇರಿಗೆಗೆ ರಾಮಾನುಜದಯ
6. ಪಾತ್ರ ತನಿಯನೆ ನಡೆಶಿಕೊಂಡು ಬರುವದೂ ನಿರೂಪದಪ್ರತಿಯನ್ನು ಶ್ಯಾನಬಾಗರ
7. ಕಡಿತಕ್ಕೆ ಬರೆಶಿ ರಾಮಾನುಜಚಾರ್ಯರ ಸಂಸ್ಥಿಧಿಯಲ್ಲಿ ಕಟಿಸುವದು  
(ಕೊನೆಯಲ್ಲಿ ' ಶ್ರೀ ' ಎಂದು ಮೊಹರಿದೆ.)

### Transliteration.

#### Kanṭhīrava-Narasarāja-vaḍeyaravaru.

1. Virôdhi-samvatsarada Jêshṭa ba 13 lû śrīmatu" ||Mêlugôṭe Châ-
2. maige baraśi kaḷuhida nirûpa adâgi Mêlugôṭe Tirunârâyaṇa-svâmiya-
3. vara samnnidhi modalâda samnnidhigaḷalli prabamdhânu-samdhânagaḷu  
naḍavâga Râjava-
4. ḍeyaraiyanavara ârabhya nammma kartaraiyanavara divasada varegu  
Râmânuja daya-
5. pâtra taniyane âva-rîtige naḍadu bantu yigalû ade rîtige Râmânua-daya-
6. pâtra-taniyane naḍeśikomḍu barruvadû nirûpada prattiyamnu śyânabâgara
7. kaḍittake barreśi Râmânujachâryara samnidhiyalli kaṭisuvadu

Śrī (Seal).

### Note.

A number of sannads written on old paper and belonging mostly to the 18th and 19th century were found in the possession of the Parakāla Matt at Mysore. They were obtained on loan by the kind permission of the present Head of the Matt and have been copied and edited in this report.

The sannad which is noticed here is the earliest of them and belongs to the reign of Kanṭhīrava Narasarāja Voḍeyar but it does not refer to the Parakāla Matt. The first sannad that refers to the Parakāla Matt belongs to the time of Hyder Ali and is dated in the year Chitrabhānu sam. Mārgaśira śu. 14 which probably corresponds to November 30, 1762 A.D. Next comes the sannad of the Bêlūr Chief, Kṛishṇappa Nâyaka Ś 1696 Jaya sam. Phâl śu. 15 corresponding to 17th March 1775 A. D. It records the gift of a village to Rāmānuja Parakālasvāmi disciple of Vêdānta Parakālasvāmi who was a disciple of Śrīnivāsa Parakālasvāmi himself a disciple of Parakālasvāmi.

A copper plate grant at Seringapatam, E. C. III Seringapatam 64 of 1722 A.D. of the king of Mysore, Kṛishṇarāja Voḍeyar I, son of Kanṭhīrava Narasarāja Voḍeyar II, refers to an ascetic named Śrīnivāsa-yati. In lines 162-63 of the grant we find the verse

“ Śrīnivāsa-yatīndrasya kṛipayā paripushtayā  
Śrīvaishṇava-śrīyā Kṛishṇarājendrôti virājate ”.

Also in lines 694-5 of the same grant we find the king Kṛishṇarāja Voḍeyar the first calling himself Śrīnivāsa-Paramahamsa-parivrājaka-pravarānghri-sarasīruha-sāndra-makaranda-rasāsvāda-samvardhita-bhṛinga-rājanum. Thus the king recognises Śrīnivāsa-yati as his guru and as his preceptor in Śrīvaishṇavism.

According to the Annals of the Mysore Royal Family, Part I, p. 163, the priest who came from Tirupati as the above king's guru is Doḍḍa Parakālasvāmi. The matt tradition identifies him with Śrīnivāsa-yati of the above copper plate and with Parakālasvāmi, guru of Śrīnivāsa Parakālasvāmi in the Belur sannad.

A nirūp dated 1811 of the king Kṛishṇarāja Voḍeyar III, calls the head of the Parakālasvāmi Matt as the *Rājaguru* and directs that special honours including the First Tīrtha, Tirumāle, etc. should be offered in all Viṣṇu temples situated within the Mysore State to Parakālasvāmi or his agents. These honours are observed to this day. It is also to be remembered that in the sannad of the Bêlūr Chief, Kṛishṇappa Nâyaka dated in 1775 A. D. the Chief calls the Parakālasvāmi as his special guru “ Asmad asādhāraṇa Svāmi.”

The present record belongs to the reign of the Mysore king Kanṭhīrava Narasarāja Voḍeyar and is dated the 13th lunar day of the dark half of Jyêshṭha in the cyclic year Virôdhi. It is not dated in the Śaka era and there were two kings at Mysore of the name of Kanṭhīrava Narasarāja Voḍeyar, the first ruling from 1638 to 1659 and the second ruling from 1704 to 1713 and as the cyclic year Virôdhi occurred in both the reigns in 1649 and 1709 it is not easy to definitely fix the date. But the nature of the paper on which the grant is written and the language and contents make the latter date more probable for the record. Taking this year the date becomes equivalent to 24th June 1709 A. D.

The sannad is not addressed to the Parakāla Matt but it is addressed to a certain person named Mēlugōṭe Chāmaiya. The word *Śrīmatu* used before his name indicates his high position. The sannad is issued in the name of the king Kaṇṭhīrava Narasarāja Voḍeyar and on the date, mentioned in the previous para. The sannad records an order of the king that the practice of using the *tanian* (invocatory verse) of Rāmanuja Dayāpātra in sacred places like the Tirunārāyaṇa-svāmi temple at Mēlukōṭe on the occasions of reciting *Prabandhas* (Tamil hymns) which was in vogue from the time of Rājavoḍeyar, king of Mysore up to the reign of Kaṇṭhīrava Narasarāja Voḍeyar should continue in the future also in the same manner as previously. A copy of this was ordered to be written in the records of the shanbhog (accountant) and the original itself was directed to be fixed in the Sannidhi (shrine) of Rāmānujāchārya (at Mēlukōṭe).

This sannad is not directly connected with the Parakāla Matt but contains an order laying down the use of the invocatory verse commencing with the words Rāmānuja Dayāpātram in Śrīvaishṇava temples at Mēlukōṭe, etc. This invocatory verse is used by the Vaḍagale sect of the Śrīvaishṇavas at the time of reciting prabhandas in the temples. Rāmānuja-dayāpātram jñāna-vairāgya-bhūṣaṇam śrīmad Venkaṭanāthāryam vande Vēdāntadēśikam. This invocatory Sanskrit verse commencing with Rāmānuja-dayāpātram is stated in a work called Guru-paramparāprabhāvam (of the Vaḍagalai school) to have been composed by Brahmatantrasvāmi, disciple of Vēdāntadēśika and the reputed founder of the Parakāla Matt in the Kali year 4440 Bahudhānya sam. Āvaṇi-māsam śu 2 Hasta-nakshatra which is equivalent to 18th August 1338 A.D. at Mēlukōṭe and sanctioned by Vēdāntadēśika for use in the recitation and study of the Tamil Prabandhas. It is said to have received further support from the approval of the God Ranganātha at Śrīrangam in the year Sarvadhāri. The Parakāla Matt follows the Vaḍagale usage and it is only natural that the original order advocating the use of the above *tanian* should have been secured and preserved by the Parakāla Matt at Mysore.

The sannad has a seal on the top containing the name Narasarāja in Nāgari characters and the signature Śrī below.

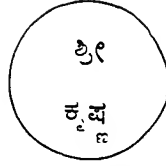
## 16

A sannad of Kṛishṇarāja Voḍeyar I of Mysore in the possession of the Parakāla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲಿರುವ ಎನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲ ಬರೆದಿರುವುದು ದೇವನಾಗರ ಅಕ್ಷರ.

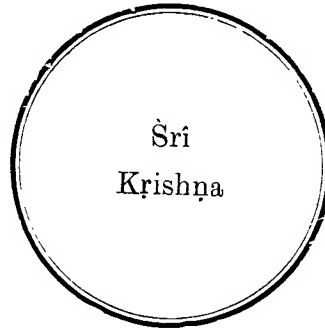


ಅಮನವರು.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೪೫ ಶ್ರೀ ಮತು || || ಹೈದರ
2. ಲ್ಲಿ ಪಾನ ಬಹದುರಿಗೆ ಬರಶಿ ಕಳುಹಿದ ನಿರೂಪ | ಅದಾಗಿ | ವೇದಾಂತಪರಕಾಲ
3. ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿ ನಿತ್ಯಗಟ್ಟೆಯಲ್ಲೂ ನಡವಂತಾ ಬ್ರಾಹ್ಮಣರ ಸಮಾರಾಧನೆ
4. ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ಅಂದೂರು ಸ್ಥಳದ ಅತ್ತಾಣಿನವೂರು ಮುಂಗಿಪಟ್ಟಿ
5. ಯಂಬ ಗ್ರಾಮಗಳನ್ನು ಮಾತ್ಯ ಶ್ರೀನಮ್ಮ || || ನವರ ಪಾದಾರವಿಂದಗಳಲ್ಲಿ ಅಪ್ಪಣೆ
6. ಕೊಡಿಸಿ ಯೀ ಗ್ರಾಮಗಳನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಯೀಮಠದ ಹ
7. ವಾಲಿಗೆ ನಡಿಸಿಕೊಂಡು ಬರುವ ರೀತಿಗೆ ಮೊದಲೆ ಸ್ಥಳಕ್ಕೆ ನಿರೂಪವನ್ನು ಕಳುಹಿಸಿ
8. ಯಿರುವಮೇರೆಗೆ | ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡದು ಬರುವಲ್ಲಿ ಯೀಚೆಗೆ ಸ್ಥಳದಲ್ಲಿ ಬದು
9. ಕು ಮಾಡುವನು ಯೀ ಗ್ರಾಮಗಳಿಂದಾ ಮಠದ ಹವಾಲಿಗೆ ಬರುವ ಹಣವ
10. ನ್ನು ಸ್ಥಳಕ್ಕೆ ಕೊಡಹೇಳಿ ಉಪದ್ರವದಿಸಿ ಗ್ರಾಮಗಳನ್ನು ಅಂಕೆ ಮಾಡಿಕೊಂಡು ಮ
11. ತ್ತು ನಾನಾ ಬಗೆ ಕಿರುಕುಳ ಉಪದ್ರವಗಳ ನಡಸುವದಾಗಿ ಕೇಳಪಟ್ಟು ಯಿಧೀತು
12. ವೇದಾಂತ ಪರಕಾಲ ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿ ನಡವಂತಾ ಸಮಾರಾಧನೆ ಮುಂತಾ
13. ದ ಧರ್ಮಕ್ಕೆ ಮಾತ್ಯ ಶ್ರೀ ನಮ್ಮ || || ನವರುಧಾರಾಗ್ರಹಿತವಾಗಿ ಯೀಮಠದ ಧರ್ಮ
14. ಕೆ ಧಾರಣೆರದು ಕೊಟ್ಟು ಯಿರುವ ಪ್ರಕಾರಕ್ಕೆ ನಿರುಪಾಧಿಕ ಸರ್ವ ಮಾನ್ಯವಾಗಿ |
15. ಮಠದ ಹವಾಲಿಗೆ ನಡದು ಬರುವಲ್ಲಿ ಅದೇಮೇರೆಗೆ ಮತ್ತು ಸುರುಚಿಗೊಡಿ ನಡಸಿ
16. ಕೊಂಡು ಬರತಕ್ಕ ಕಾರ್ಯದಲ್ಲಿ ಸ್ಥಳದಲ್ಲಿ ಬದುಕುಮಾಡುವನು ಯೀರೀತಿಗೆ ನಡಸು
17. ವದು ಯುಕ್ತವಲ್ಲವಾದಕಾರಣ | ಯೀಗ್ರಾಮಗಳಲ್ಲಿ ಯಿರುವರೆಗೆ ತೆಗದು
18. ಕೊಂಡು ಯಿರುವ ಹಣವನ್ನು ಪುನಃಕೊಡಿಸಿಬಿಟ್ಟು ನಿರೂಪಕಟ್ಟೆ ಪ್ರಕಾರಕ್ಕೆ
19. ಮಠದ ಹವಾಲಿಗೆ ಗ್ರಾಮಗಳನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಿಸಿಕೊಂ
20. ದು ಬರುತ್ತಾ ಮುಂದೆ ಆರಾದರೂ ಕಿರುಕುಳ ಉಪಹಾಸನಡಸದಂತ್ಯ ಸ್ಥಳದಲ್ಲಿ ಬ
21. ದುಕುಮಾಡುವನಿಗೆ | ತಾಕೀತಿಯನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಸರಾಗವಾಗಿ ನಡಿಸಿಕೊಂಡು
22. ಬರುವದು | ಶ್ರೀ

Transliteration.



Ammanavaru

Krishnaraja Vadeyaravaru.

1. Chitrabhânu-samvatsarada Mârgašira šu 14 llû śrīmatu || Haidara-
2. llikhâna-bahadurige baraśi kaḷuhida nirûpa<sup>1</sup> adâgi<sup>1</sup> Vêdânta Parakâla-
3. svâmigala maṭṭhadalli nityagaṭṭeyallû naḍavamttâ Brâhmamâra samâ-  
râdhane
4. muṁttâda dharmakke Andûru-sthaḷada Attâpi Navalûru Muṁgipattî
5. yamba grâmagalaṁnnu Mâtru-śrī namma || ,amma] || navara pâdâra-  
viṁdamgaḷalli appaṇe-
6. koḍisi yî grâmagalaṁnnu nirupâdhika-sarvamânyavâgi yî maṭṭhada ha-
7. vâlige naḍasikoṇḍu baruva ritige modale sthaḷakke nirûpavamnnu  
kaḷuhisi
8. yiruva mêrege<sup>1</sup> sarvamânyavâgi naḍadu baruvalli yîchege sthaḷadalli  
badu-
9. ku mādūvanu yî grâmagalaṁndâ maṭṭhada havâlige baruva haṇava-
10. nnu sthaḷakke koḍahêli upadrapaḍisi grâmagalaṁnnu aṁkke mādikoṇḍu  
ma-
11. ttu nânâ-hage kirukula upadragaḷa naḍasuvadâgi kēlapaṭṭu yidhitu
12. Vêdânta-parakâla-svâmigala maṭṭhadalli naḍavamttâ samârâdhane  
muṁttâ-
13. da dharmakke Mâtruśrī namma || [amma] || navaru dhârâgrahitavâgi  
yi-maṭṭhada dharm-
14. kke dhâreneradu koṭṭu yiruva prakârakke nirupâdhika sarvamânyavâgi
15. maṭṭhada havâlige naḍadu baruvalli adê mêrege mattu suruchi gûdi  
naḍasi-
16. koṇḍu baratakka kâryadalli sthaḷadalli baduku mādūvanu yîritige naḍasu-
17. vadu yuktavallavâda kâraṇa<sup>1</sup> yî grâma-gaḷalli yiduvarege tegadu
18. koṇḍu yiruva haṇavamnnu punaḥ koḍisi biṭṭu nirûpa kaṭṭe prakârakke
19. maṭṭhada havâlige grâmagalaṁnnu nirupâdhika sarvamânyavâgi naḍasi  
koṁ-
20. ḍu baruttâ muṁde ârâdarû kirukula upahati naḍasadamtte sthaḷadalli  
ba-
21. ḍuku mādūvanige<sup>1</sup> tâkîtiyamnnu baresi koṭṭu sarâgavâgi naḍasi  
koṇḍu
22. baruvadu<sup>1</sup> Śrī

*Note.*

This sannad has a small seal with the letters Śrī Kṛishṇa in Nāgari characters on the top. Below are two small lines, the upper one containing the name Ammanavaru and the lower one the name Kṛishṇarâjavaravaru. Below these is the main body of the sannad consisting of 22 lines and in the last of these is the letter śrī standing for the royal signature.

The sannad records a grant made by the Mysore king Kṛishṇarāja Voḍeyar (II) and his mother (Ammanavaru). It is addressed to Haidar Alli Khânabahadur or Hyder who was the ruler of the Mysore State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Mârgaśira in the year Chitrabhānu. No Śaka year is given but the only year Chitrabhānu in which Hyder was ruling is Ś 1684 and the whole date is equivalent to November 30, 1762 A.D. Kṛishṇarāja Voḍeyar II was the king of Mysore from 1734 to 1766, and Hyder was ruling under him as sarvādhikāri. Dêvājamuṇṇi was the king's adoptive mother.

The sannad begins with a statement that the villages Attāni, Navalûru and Mungipattî situated in Andûru-sthala were given away as ordered by the king's mother, free of taxes to the Matt of Vêdânta Parakâlasvâmi for carrying on the charities like the feeding of Brahmans every day.

It is next stated in the sannad that some time after the above villages came into the possession of the Matt, a local agent (*sthaladalli badukumāḍuvanu*) was demanding for himself the rent due to the Matt and brought the villages under his authority and in various ways caused trouble.

The sannad concludes with an order that as the said villages were granted for the feeding of Brahmans in the Matt of Vêdânta Parakâlasvâmi, the local agent had no right to interfere in the above manner and he was to be ordered to make over the money exacted till then to the Matt and to allow the Matt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Matt in the enjoyment of the villages.

## 17

A sannad of the Bêlûr Chief Kṛishṇappa Nâyaka, dated Ś 1696 in the possession of the Parakâla Matt, Mysore.

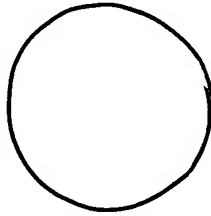
Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೨ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀರಾಮ.

ಶ್ರೀ ಚೆನ್ನರಾಯಾ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರು.



1. || ಶುಭಮಸ್ತು . ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಧ
2. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಹರೇರ್ಲೀಲಾವರಾಹಶ್ಚ ದೌಷ್ಪಾದ್ರದಂಡಸ್ಸಪಾತುಪಃ | ಉದ್ಯತಾ
3. ಮೇದಿನೀ ಯೇನ ಕಳಂಕಮಿವ ಯತ್ರಸಾ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ
4. ವರುಷ ೧೬೬೬ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಜಯ ನಾಮಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೫
5. ಲ್ಲಾ ಶ್ರೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾ ಚಾರ್ಯೋದಯ ವೇದಾಂತ ಪ್ರವರ್ತಕರಾದ |
6. ಶಾಂತ ಶಮದಮಾದ್ಯನಂತ ಕಲ್ಯಾಣ ಗುಣಗಣ ಪರಿಪೂರ್ಣರಾದ | ಅಸ್ಮದಸಾಧಾ
7. ರಣಸ್ವಾಮಿಗಳಾದ | ಶ್ರೀಮತ್ಕವಿ ಕಥಕ ಕಂಠೀರವ ಚರಣನಳಿನಯುಗಳ ವಿನೈಸ್ತನ
8. ಮನ್ವಾತ್ಮ ಧರರಾದ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜ ಕಾಚಾರ್ಯರಾದ | ಪರಕಾಲಸ್ವಾಮಿ
9. ಗಳವರ ಸಮ್ಯಮೀಂದ್ರ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವ
10. ರ ಕರುಣಾ ಮೃತ ಪಾತ್ರರಾದ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾ
11. ದಂಧ | ರಾಮಾನುಜ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಸೇವೆಗೆ | ಕಾಶ್ಯಪ ಗೋತ್ರದ ಆ
12. ಪಸ್ತಂಧ ಸೂತ್ರದ ಬೇಲೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಪ್ರಪಾತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪ ನಾಯಕ
13. ರ ಪಾತ್ರರಾದ | ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರೂ | ಬರಶಿ ಕೊ
14. ಟ್ಪ ಭೂದಾನ ಗ್ರಾಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ | ಪೂರ್ವದಲ್ಲ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
15. ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಥ ಪ್ರತಾಪ ನಪ್ರತಿಮ ಶ್ರೀವೀರನರಪತಿ ಕೃಷ್ಣ ರಾಯ ಮಹಾರಾ
16. ಯರ್ಕೆಯನವರು | ನಮ ವೃಥ ಪ್ರತಿತಾಮಹರಾದ ಶ್ರೀಮತ್ಪಿಂಥು ಗೋವಿಂದ ಹಿಮ
17. ಕರಗಂಡ ಧವಳಾಂಕ ಭೀಮ ಬರಿದನಪ್ಪಾಂಗ ಹರಣ | ತುರಗದಳ ವಿಭಾಡಮ
18. ಣಿನಾಗಪುರವರಾಧೀಶ್ವರ ರಾದಂಥಾ ಯರ ಕೃಷ್ಣಪ್ಪನಾಯಕರಿಗೆ ಪಾಲಿಸ್ತ
19. ಬೇಲೂರ ರಾಜ್ಯಕ್ಕೆ ಸಲುವ ಏಗೂರ ಸೀಮೆವಳಿತವಾದ ಕನಡೆ ಸ್ಥಳದ ಯನಳೂ
20. ರು ಮಂದೆಕೂಡಿದ | ಬಯಲಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವವಾದ | ಕ್ಯಾತೆ ಗ್ರಾಮಕ್ಕೆದಕ್ಷಿ
21. ಣವಾದ | ಊರು ಗುತ್ತಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮವಾದ ಚೆನ್ನಾಪುರಕ್ಕೆ ಉತ್ತರವಾದ |
22. ಯೀಚತುರ್ಗಡಿ ಮಧ್ಯದ ಹುಲುಗಳಲೆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಕಂದಾಯ ಗ ೭೩೪೨||
23. ಕ್ಕೆ ದೇವದಾಯ ಗ ೧|| ಬ್ರಂಹ್ಮದಾಯ ಗ ೩೩೪೦ ಬಿಡಿಮಾನ್ಯ ಗ || ಅಂತ್ರು ಗ ೩೩೪೦
24. ನುಳಿದು ಶುಭ ನಿಂತ ಕಂದಾಯ ಗ ೩೩೪೨ || ಮೂವತ್ತೆಂಟು ಯರಡು ಹಣ ವಡ್ಡದಭೂ
25. ಮಿಯಂನ್ನು ನಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಪುಣ್ಯರೋಕವಾಗಬೇಕೆಂದು | ಪರಕಾಲಸ್ವಾಮಿ
26. ಗಳ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರುಣಾಮೃತಪಾತ್ರ

back

27. ರಾದ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ | ರಾಮಾನುಜ ಪ
28. ರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ | ಕಾಶ್ಯಪಗೋತ್ರದ ಆಪಸ್ತಂಧ ಸೂತ್ರದ ಬೇ
29. ಲೂರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪಾತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪಾತ್ರರಾದ | ವೆಂಕ
30. ಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು | ಹುಲುಗಳಲೆ ಗ್ರಾಮದಲ್ಲ ನಿಂ
31. ತ್ತ ಕಂದಾಯ ಗ ೩೩೪೨|| ದ ಭೂಮಿಯನ್ನು ಯೀತಿಥಿಯಲ್ಲ ಮೇಲುಗೋಟ್ಟಿಯಾ
32. ದವಗಿರಿ ಕ್ಷೇತ್ರ ಕರ್ಯಾಣಿ ಶೀರದಲ್ಲೂ ಸಕೀರಂಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೃ
33. ಪ್ಪಾಪ್ಪಣವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ | ಯೀಭೂಮಿಗೆಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ
34. ಜಲತರುಪಾಪಾಣಸಿಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗೃಹರಾಮ ಕ್ಷೇತ್ರಮು
35. ತ್ತಾತ್ರಿಯಿದ್ದ ಸರ್ವಸ್ವಾಂಮೃವಂನ್ನು ಆಗುನಾಡಿಕೊಂಡು ದಾನಾಧಿನಿಮಯ ವಿಕ್ರಯ
36. ಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಿಮ ಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
37. ಸ್ವಾಮಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡುಬಾಹೆಂದು | ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕೃಪಾ
38. ಕಟಾಕ್ಷ ಲಬ್ಧರಾದ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರುಣಾಮೃತ ಪಾತ್ರರಾದ |



39. ವೇದಾಂತ್ ಪರಕಾಲನ್ಯಾಮಿಗಳವರ | ಕರಕಮಲ ಸಂಜಾತರಾದ | ರಾಮಾನುಜ ಪರ
40. ಕಾಲನ್ಯಾಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ | ಕಾಶ್ಯಪಗೋತ್ರದ ಅಪಸ್ತಂಭನೂತ್ರದ | ಬೇಲೂ
41. ರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪಾತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪಾತ್ರರಾದ ವೆಂ
42. ಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು ಬರಶಿಕೊಟ್ಟ ಭೂದಾನ
43. ಶಾಸನ | ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಕ್ಷದ್ವ್ಯಾ ಭೂಮಿ
44. ರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯಾ ಧರ್ಮಸೃಜಾನಾ
45. ತಿ ನರಸ್ಯ ವೃತ್ತಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾಲನಂ | ದಾನಾ
46. ತ್ಸ್ಮಗಮವಾಪೋತ್ತಿ ಪಾಲನಾಡುಪ್ಪತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಜಂ ಪರದ
47. ತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ | ಮದ್ವಂಶಜಾಃ
48. ಪರಮಹೀಪತಿವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾಸ್ತತ ಮುಜ್ಜಲಧರ್ಮಚಿತ್ತ | ಮಧ
49. ರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತ್ವತ್ಪಾದ ಪದ್ಮಯುಗಳಂ ಶಿರನಾನಮಾಮಿ

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ ' ಶ್ರೀಚಂದ್ರಾಯಾ ' ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರೆ.

*Transliteration.*

Seal.

Śrī Chamnarāya.

1. ||subham astu|namas tunga-śiraś-chuṇbi-chandra-chāmara-chârave  
trailôkya-nagarâ-rambha-
2. mûla-stambhâya Sambhave|Harêr lilâ-varâha-ścha daushtîrâ-daṇḍas sa  
pātu vah|udhṛita
3. mēdini yēna kaṣaṁkam iva yatra sâ|svasti śrī vijayâ-bhyudaya Śâlivâhana  
śaka
4. varuṣa 1696 ne vartamānakke saluva Jayanâma-samvatsarada Phâlguna  
śu 15
5. llû śrīmad vēda-mârga- pratishṭhâpanâchâryôbhaya-vêdânta-pravarṭa-  
karâda
6. śâṁta-śama-damâdyanamta-kalyâṇa-guṇagaṇa-pari-pûrṇarâda|asmad-  
asâdhâ-
7. raṇa-svâmigalaḍa|śrīmat Kavi-kathaka-kamṭhîrava-charaṇa-naḷina-  
yugaḷa-vinyasta-sa-
8. mastâtma-bhararâda śrīmat-paramahamṣa-parivṛâjakâchâryarâda Para-  
kâlasvâmi-
9. gaḷavara sayyamîndra-kṛipâ-kaṭâksha-labdhârâda|Śrīnivâsa- Parakâla-  
svâmigalaḷa-
10. ra karuṇâ-mṛita-pâtrarâda|Vêdânta-parakâla-svâmigalaḷavara kara-kamala  
samjâtarâ-
11. dantha|Râmānuja-parakâla-svâmigalaḷavara maṭṭhâda sêvege|Kâśyapa-  
gôtrada Â-

12. pastambha-sûtrada Bêlûra Venkaṭâdri-nâyakara prapautrarâda<sup>1</sup> Kṛishṇap-  
panâyaka-
13. ra pautrarâda <sup>1</sup>Venkaṭâdrinâyakara putrarâda<sup>1</sup> Kṛishṇappanâyakarû<sup>1</sup>  
baraśi ko-
14. ṭṭa bhûdâna-grâma-śâsana-kramaventendare <sup>1</sup>pûrvadalli<sup>1</sup> śrîmad râjâdhirâja
15. râjaparamêśvara prauḍhapratâpan apratima śrî vîranarapati Kṛishṇa-  
râyamahârâ-
16. yaraianavarû<sup>1</sup>namma vridha-prapitâmaharâda śrîmat simdhugôvinda  
hima-
17. karagaṇḍa dhavalâṃka-bhîma barida-saptângaharaṇa<sup>1</sup>turagadaḷa-vibhâ-  
ḍa Ma-
18. nînâgapura-varâdhîśvarar âdanthâ Yarakṛishṇappanâyakaravarige  
pâlista
19. Bêlûra râjyakke saluva Aigûra sîme-valitavâda kasabê-sthaḷada Yasaḷû-
20. ru-mande kûḍida<sup>1</sup>Bayalahalli-grâmakke pûrvavâda<sup>1</sup>Kyâte-grâmakke  
dakshi-
21. ṇavâda<sup>1</sup>Ûruguttigrâmakke paśchimavâda Channâpurakke uttaravâda <sup>1</sup>
22. yî chaturgaḍi-madhyada Hulugaḷale-grâmakke saluva kaṃḍâya 73 6 2½o
23. kke dēvadâya ga 1½o Braṃhmadâya ga 336o biḍimânya ga ½o aṃttu ga  
356o
24. nuḷidu śudhanimta kaṃḍâya ga 386 2½o mûvattenṭu yaraḍu haṇa vaḍḍa  
bhû-
25. miyaṇṇu namma mâtâ-piṭṭigalige punyalôkavâgabêkendu <sup>1</sup>Parakâla-  
svâmi-
26. gaḷa kṛipâ-kaṭâksha-labdharâda Śrînivâsa-Parakâlasvâmigalaḷavara<sup>1</sup>karuṇâṃ-  
rita-pâtra-

Back

27. râda<sup>1</sup> Vêdâṃtta-Parakâla-svâmigalaḷavara karakamala-saṃjâtar âda<sup>1</sup> Râmâ-  
nuja-Pa-
28. rakâlasvâmigalaḷavara maṭṭhâda sêvege<sup>1</sup>Kâśyapa-gôtrada Âpastambha-  
sûtrada Bê-
29. lûra Venkaṭâdrinâyakara prapautrarâda<sup>1</sup> Kṛishṇappa-nâyakara pautrarâda<sup>1</sup>  
Venka-
30. ṭâdrinâyakara putrarâda<sup>1</sup> Kṛishṇappanâyakarû<sup>1</sup>Hulugaḷale-grâmadalli  
niṃ-
31. tta kaṃḍâya ga 386 2½o da bhûmiyaṇṇu yî-tithiyallu Mēlugôṭṭe Yâ-
32. davagiri Kshêtra Kalyâṇi-tîradallû sahiranyôdaka-dâna-dhârâ-pûrvaka-  
vâgi Kṛi-
33. ishṇârpaṇavâgi koṭṭevâgi<sup>1</sup>yî bhûmige saluva nidhi nikshêpa akshîṇi  
âgâmi

34. jala-taru pâshâṇa sidha-sâdhyamgaḷemba ashṭa-bhōga tējasvānya griha  
râma kshêtramum-
35. ttâgi yidda sarva-svâṁmya-vamnnu âgu-mâḍikonḍu dānādhi-vinimaya-  
vikraya-
36. mgaḷige yōgyavâgi sarvamānyavâgi niṁma śishya-pārampariyavâgi â-  
chandrârka-
37. sthâyigalaḷagi anubhavisikonḍu bâhadendu<sup>1</sup>Parakâlasvâmigalaḷavara kṛipâ-
38. kaṭâksha-labdhârâda<sup>1</sup>Śrīnivâsa-parakâlasvâmigalaḷavara<sup>1</sup> karuṇâmṛita-pâtrar  
âda<sup>1</sup>
39. Vêdânttaparakala-svâmigalaḷavara<sup>1</sup>kara-kamala-sanjâtar âda<sup>1</sup> Râmānuja-  
para-
40. kâla-svâmigalaḷavara maṭṭhâda sêvege<sup>1</sup> Kâśyapagôtrâda Âpastambha-sûtrâda<sup>1</sup>  
Bêlû-
41. ra Venkaṭâdrinâyakara prapautrarâda<sup>1</sup>Kṛishṇappanâyakara pautrarâda  
Vem-
42. kaṭâdrinâ yakara putrarâda<sup>1</sup>Kṛishṇappanâyakaru baraśi koṭṭa bhû-dâna-
43. śâsana<sup>1</sup>yidakke sâkshigalu<sup>1</sup>Âdityachandrâv anilô nalaścha dyaur bhûmi-
44. r âpô hṛidayam yamaś cha ahaś cha râtriś cha ubhê cha samdhyâ dharmasya  
jânâ-
45. ti narasya vṛittam<sup>1</sup>dâna-pâlanayôr madhye dânaś chhrêyônu-pâlanam<sup>1</sup>  
dâna-
46. t svargam avâpnôti pâlanâd achchutam padam<sup>1</sup>sva-dattâd dviguṇam  
puṇṇyam parâda-
47. ttânu-pâlanam<sup>1</sup>paradattâpahârêṇa sva-dattam nishphalam bhavêt<sup>1</sup>mad-  
vamśajâḥ
48. para-mahîpati-vamśajâ vâ yê bhûmipâs satatam ujvala-dharma-chitta<sup>1</sup>  
madha-
49. rmamêva satatam paripâlayamti tvat-pâda-padma-yugalam śirasâ namâ-  
mi

Śrī Channarâyâ.

(In Nâgari characters.)

*Note.*

This record has the word Śrī Râma and a seal containing the writing Śrī Channarâyâ in Dêvanâgiri characters above the main text. Below the text is also found a similar seal.

The sannad has two verses one addressed to Śambhu and the other addressed to Varâha in the beginning.

The object of the sannad is to record the gift of the village Hulugalaḷe situated in Bêlûr kingdom, in Aigur sîme, Yasaḷûru-mande to the east of Bayalahallî, south

of Kyâte, west of Ūrugutti and north of Channâpura by the chief of Bêlûr named Kṛishṇappa Nâyaka son of Venkaṭâdri Nâyaka, grandson of Kṛishṇappa Nâyaka and great grandson of Venkaṭâdri Nâyaka to the guru of the Parakâla Matt named Râmânuja Parakâlasvâmi disciple of Vêdânta Parakâlasvâmi who was a disciple of Śrînivâsa Parakâlasvâmi who was a dîsciple of Parakâlasvâmi. The usual verses regarding witnesses to a man's conduct and imprecations against confiscators of property given away and the praise of kings who carry on grants made by others are next given.

The donee Râmânuja Parakâlasvâmi is praised as the establisher of the path of the Vêdas, teacher of the two Vêdântas (Sanskrit Upanishads and the Tamil Prabandhams), full of the good qualities of peacefulness, calmness and restraint, devoted to the feet of Vêdânta Dêśikâchârya, and paramahansa-parivrâjakâchârya. The guru is addressed as *asmad-usâdhârâṇa-svâmi* (our special guru or master) by the donee.

The donor Kṛishṇappa Nâyaka is described as belonging to Kâśypagôtra and Âpastambha-sûtra and ruler of Bêlûr kingdom which was bestowed on his ancestor (vṛiddha-prapitâmaha or great-great-grandfather) Yerakrishṇappa Nâyaka by the king Kṛishṇarâya (of Vijayanagar). The titles of the Bêlûr chief given here are :— Sindhu-Gôvinda, Himakara-gaṇḍa, dhavalâmkâ-bhîma, seizer of the seven elements of sovereignty of Barida, destroyer of horse troops and lord of the excellent city of Maṇinâgapura.

The net income of the village granted, *viz.*, Hulugalale is said to be 38 varahas two and half haṇas, the gross income per annum being 73 varahas and 2½ haṇas from which 1½ varahas were to be deducted for *dêvâdâya* (grants to temples), 33 varahas for Brahṇâdâya (grants to Brahmans) and ½ varaha for Biḍimânya (?). The grant was to be enjoyed in the succession of disciples free of taxes and with all the rights of possession. The place of grant is stated to be the bank of the Kalyâṇi (pond) at Mêlugôṭe or Yâdavagirikshêtra.

The date of the grant is given as Ś 1696 Jaya sam. Phâl śu 15 and corresponds to 17th March 1775 A. D. There is a Kṛishṇappa-Nâyaka, chief of Bêlûr, ruling from 1755 to 1794. He is evidently the donor of this grant.

Śrînivâsa Parakâlasvâmi disciple of Parakâlasvâmi is the author of a work named Nyâsavidyâ-prakâśa-vivṛiti. (Madras Oriental Mss. Cat. P. 10217 Vol. XXVII Supple.)

## 18

A sannad of Tippu Sultan of Mysore in the possession of the Parakâla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಟಿಮಲ್ಲರವ ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಲ್ಲಿರುವ ೪ನೆಯ ಸನ್ನದು.

1. ನವಾಬ ಟೀಪುಸುಲತಾನ್ ಬಹದರವರು
2. ಶೋಭಕೃತನಂ | ಭಾದ್ರಪದ ಬ ೫ಲು ಶ್ರೀ ಮತು || || ದೇವಸ್ಥಾನದಶೀ
3. ಮೆ ಪಾರುಪತ್ಯಗಾರ ಕುಪೈಯ್ಯನಿಗೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ
4. ಮೇಲುಗೋಟೆ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪೂರ್ವಾರಾಧ್ಯನಡೆದು ಬರುತ್ತಾಯಿದ್ದದ್ದು
5. ನ್ನು ಅಂಚೆಶಾಮೆಯನು ಅಡ್ಡಿಮಾಡಿ ಯಿಧಾನಂತೆ ಪೂರ್ವಪ್ರ
6. ಕಾರಕ್ಕೆ ರಾಮಾನುಜದಯಾ ಪಾತ್ರ ಶ್ರೀ ಶೈಲದಯಾಪಾತ್ರ ಸಹ
7. ನಡೆದು ಬರುವಹಾಗೆ ನೇಮಕಾಮಾಡಿಸಿ ಕಳುಹಿಸಿ ಯಿಧೀತು ಪ್ರಾ
8. ಕಾರಾಧ್ಯ ನಡೆದು ಬಂದು ಯಿರುವ ಪ್ರಕಾರಕ್ಕೆ ವಡಗಲೆ ತೆಂಕ
9. ರೆ ಉಭಯ ಪಕ್ಷವನ್ನು ಸರಿಯಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರು
10. ತ್ತಾ ನೂತನವಾಗಿ ತಂದುಯಿರುವ ಪುಳೋಕಾಚಾರಂನ್ನು ಮೊದ
11. ಲಿಯಿದ್ದ ಬಳಿಗೆ ಕಳುಹಿಸಿ ತಿರುನಕ್ಷತ್ರಕ್ಕೆ ಕೇಶವಸ್ವಾಮಿ
12. ಮುಂತಾದ ಮಂಟಪಗಳಿಗೆ ದೇವರಂನ ಬಿಜಮಾಡಿಸಿ ತೀರ್ಥಪ್ರ
13. ಸಾದಸಹ ಪ್ರಾಕು ಮೇಲೆಗೆ ಕೊಡಿಸುತ್ತಾ ಸ್ವಾಮಿಶೇವೆಯನ್ನು ಸ
14. ಂಭ್ರಮದಲ್ಲಿ ಅಗು ಮಾಡಿಸುವದು ನಿರೂಪ ಪ್ರತಿ ಶಾನಭಾಗರ ಲೆಖ
15. ಕ್ಕೆ ಬರಶ ಪರಕಾಲಜೀಯರ ಮಠದಲ್ಲಿ ಕಟ್ಟಿಸುವುದು

*Transliteration.*

1. Navāba Ṭīpūsulatān bahadaravaru
2. Śōbhakṛita sam | Bhādrapada ba 5 lu śrīmatu || dēvasthānada-śi-
3. me-pārupatyagāra Kupaiyyanige barasi kaḷuhida nirūpa adāgi
4. Mēlugōṭe-dēvasthānadalli pūrvā-rabhya naḍadu baruttā yiddadda-
5. nnu Anche Śāmaianu aḍḍi-māḍi yidhānaṇṭte pūrvā-pra-
6. kārakke Rāmānuja-dayā-pātra Śrīśailadayā-pātra saha
7. naḍadu baruva hāge nēmakā māḍisi kaḷuhisi-yidhttu prā-
8. kārabhya naḍadu bandu yiruva prakārakke Vaḍagale Temka-
9. le ubhaya-pakshavamnnu sariyāgi naḍasi-konḍu baru-
10. ttā nūtanavāgi tandu yiruva Puḷalōkāchāramnnu moda-
11. lu yidda baḷige kaḷuhisi tirunakshatrakke Kēśavasvāmi
12. mumttāda maṇṭapagaḷige dēvaramṇa bija-māḍisi tīrtha-pra-
13. sāda saha prāku mērege koḍisuttā svāmi-śēveyamnnu sa-
14. ṁbhramadalli āgumādisuvadu nirūpa prati Śānabhāgara lekha-
15. kke barasi Parakāla-Jīyara maṭhadalli kaṭṭisuvudu

*Note.*

This nirūp was issued by Navāba Tipu Sultān Bahadaravaru. It has a seal above in Persian characters with the name Tipu Sultan and the date 1186. But the reading of the date however is doubtful and the details of dating according to Hindu system given in line 2 of the record, Śōbhakṛit sam. Bhādrapada ba 5 would

correspond to 15th September 1783 A. D. the only year Śôbhakrit occurring in the reign of Tipu Sultan corresponding to 1783.

The nirûp is addressed to Kuppaiya, dēvasthânada-sîne-pârupatyâgâr or manager of the department of temples in the State and relates to the system of reciting invocatory verses in the temple at Mēlukôte (See number 15). It is stated in this nirûp that Anche Śâmaiya (an officer under Tipu) was violating the old usage in the temple at Mēlukôte regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with Rāmānuja-dayâpâtra and Śrîsaila-dayâpâtra might be used. Further the pârupatya-gâr was ordered to be fair to both the sects of Vaḍagalai and Tenkalai (which used the above invocations) and to remove the image of Pillai Lôkâchâr (a saint of the Tenkalai sect) to its original place at Mēlukôte and to take the god in procession to Kêśavasyâmi maṇṭapa and other maṇṭapas and distribute *tirtha* (sacred water) and *prasâda* (consecrated food offered to god) during the time of *Tirunakshatra* and conduct the services with zeal in the usual manner.

Directions are next given that a copy of the nirûp should be preserved in the register of the accountant (śânabhôga) and the nirûp itself should be preserved in the matt of the Parakâla Jiyar (head of the Parakâla Matt).

It is interesting to note that while a previous sannad issued in the reign of Kaṇṭhîrava Narasarâja Voḍeyar lays down the rule that only the Vaḍagalai invocation (beginning with Rāmānuja-dayâpâtram) should be used in temples the present sannad orders the use of invocations of both the Vaḍagalai and Tenkalai sects and that both the sannads claim old usage for the invocations laid down in them. The Tenkalai school uses the following invocatory verse during the recitation and study of Prabandhas :—Śrîsailêśa-dayâpâtram dhîbhaktyâdi-guṇârṇavam yatîndra-praṇavam vande Rāmyajāmâtaram munim. This verse is said to have been miraculously revealed by God to the disciples of Maṇavâla-mahâmuni while they were engaged in the study of the Prabandhas under their guru.

## 19

A sannad of Kṛishṇarâja Voḍeyar III, king of Mysore, dated 1811 A. D. in the possession of the same Parakâla Matt at Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಿಂದ ಬಂದ ಜನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನ್ನಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದೆ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಪ್ರಜೋತ್ಪತ್ತಿಸಂವತ್ಸರದ ಪೈಶಾಖ ಬ ೧೩ ಸೋಮವಾರದಲೂ
- 2 ಶ್ರೀಮತು || ಅರಮನೆ ಶಿವಮಡಿಗಳ ಅಮಿ

3. ರಾನೆ ಪಕಿರಿದಾರಾನೆ ವ ದೇವಸ್ಥಾನ ಪಾರುಪತ್ಯಗಾರಾನೆಹಾಲಯಿ
4. ಸ್ತಕಬಾಲಯಿರಾಖೆಮುಲಕಮೈಸೂರ ಬರ್ದಕಳುಹಿಸ್ತ
5. ನಿರೂಪ ಅದಾಗಿ ನಿಮನಿಮಗಡಿಗಳಲಯಿರುವ ವಿಷ್ಣುದೇವ
6. ಸ್ಥಾನಗಳಲ್ಲು ವೇದಮಾರ್ಗ ಯತ್ಯಾದಿ ರಾಜಗುರುಗಳಾದ ||
7. ಶ್ರೀಪಂಚಾಪತಾರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಿಗೆ ಮೊದಲುತೀರ್ಥತಿ
8. ರುಮಾಲೆವರಶೆ ವಿನಿಯೋಗ ಶ್ರೀಶಟಗೋಪ ಮುಂತಾದ ಸಕಲಮರಿ
9. ಯಾದೆಗಳನ್ನು ಪ್ರಥಮತಾ ಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಡ್ವಿಯಧೀತಾಗಿ
10. ಅವರಕಡೆಯಿಂದಾ ಆಗ್ನಾಧಾರಕರಾಗಿರುವ ಮಠದ ಬ್ರಾಂಹ್ಮ
11. ರುಗೆ ಮೊದಲು ವ|| ತೀರ್ಥತೋಮಾಲೆ ಮೊದಲಾದ ಸಕಲ ಮರಿಯಾ
12. ದೆಗಳನ್ನು ನಡೆಸುವದು ಯದಲ್ಲದೆ ಶ್ರೀಸ್ವಾಮಿಗಳವರು ದೇವಸ್ಥಾ
13. ನಗಳಿಗೆ ದಯಮಾಡುವಲ್ಲ ಶ್ರೀಶಟಗೋಪತಾಳಮ್ಯಾಳನಹಾ ಯ
14. ದರಾಗಿ ಪಠತಿ ಪ್ರಕಾರಾ ಯದರುಗೊಂಡು ಕರದುಕೊಂಡುಹೋಗಿ

ಹಿಂಭಾಗ

15. ತೀರ್ಥತಿರುಮಾಲೆ ಮ್ಯಾಲೆಬರದ ಪ್ರಕಾರಾ ಮರಿಯಾದೆ ಸಹ ನಡೆಸು
16. ವದು ಶ್ರೀಸ್ವಾಮಿಗಳವರು ಯಾವ ವಿಷ್ಣು ಸ್ಥಳಕೆ ಬಂದು ಯದ್ವಾಗ್ಯ
17. ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹೇಳಿದ ಪ್ರಕಾರಾ ನಡೆದುಕೊಂಡು ಮುಂದಲಗಡಿ
18. ಗೆ ಮರಿಯಾದೆ ಗೂಡಿ ಕಳುಹಿಸಿ ಕೊಡುವದು ಯೀಸಂನ್ನದಿನನಕಲಂ
19. ನ್ನು ನಿಮನಿಮ ಗಡಿಗಳ ಶಿಸ್ತೆದಾರರ ಲೆಖಕೆ ಬರ್ದದೇವಸ್ಥಾನಗಳ
20. ಶಾನುಭಾಗರ ಲೆಖಕೆ ಬರ್ದ ಅನಲು ಸಂನದ್ದಂನ್ನುಯಿವರ ವಶಕೆ ಹಿಂ
21. ದಕೆ ಕೊಡುವದು ಬತಾರಿಕು ಂನೆ ಮಾಹೆ ಮೆ ಸಂ ೧೮೧೧ ನೆಯ
22. ಸವಿಯಲ್ಲೂ

ಶ್ರೀ ಕೃಷ್ಣ

*Transliteration.*

(Kṛishṇarājavarāḍeyar's seal.)

with the letters

(Śrī Chāmarāja-varāḍera tanuja Kṛishṇarājavarāḍeru)  
Kṛishṇarāja-varāḍeyaravaru.

1. Prajōtpatti-saṁvatsarada Vaiśākha ba 13 Sôṁavâradalû
2. śrīmatu || āramane-śīme gaḍigala āmī-
3. lāne vakiledârāne va dēvasthāna pârūpatyagârāne hāla yi-
4. stakabāla yilākhe mulaka Maisûra barsakaluhista
5. nirûpa adāgi niṁma niṁma gaḍigalali yiruva Vishṇudēva-
6. sthānagaḷallu Vēda-mârga yityâdi rājagurugaḷâda ||
7. śrī Ghaṇṭâvatâra Parakālasvârnigalavarige modalu tîrtha ti-
8. rumāle varaśe viniyôga śrī Śaṭagôpa muntâda sakalamari-
9. yâdegalaṁnnu prathamata koduvamte appane kodsi yidhittāgi
10. avara kaḍeyimḍā ājñā-dhārakarāgi yiruva maṭṭhāda Brāhmha-

11. ruge modalu va [rase] || tirtha tōmāle modalāda sakala mariyā-
12. degaḷamnnu naḍasuvadu yidallade śrī svāmigaḷavaru dēvasthā-
13. nagaḷige dayamaḍuvalli śrī Śaṭagōpa tāḷa myāḷa sahā ya-
14. darāgi padhati prakārā yadarugomḍu karadukonḍu hōgi

Back

15. tirtha tirumāle myāle barada prakārā mariyāde saha naḍasu-
16. vadu śrī svāmigaḷavaru yāva Vishṇu-sthaḷake baṁdu yiddāgyū
17. śrī svāmigaḷavaru hēlida prakārā naḍadukonḍu muṁdala gaḍi-
18. ge mariyādegūḍi kaḷuhisi koḍuvadu yī samṇnadina nakalam-
19. nnu niṁma niṁma gaḍigala Śirastēdārara lekhake barsi dēvasthānagaḷa
20. Śānubhāgara lekhake barsi asalu samṇaddamnnu yivara vaśake him-
21. dake koḍuvadu ba tāriku 20 ne māhe May san 1811 ne yi-
22. saviyallū

Śrī Kṛishṇa

*Note.*

This is the earliest of the sannads issued by the Mysore king, Kṛishṇarāja Vaḍeyar III. It is dated in the English or Christian Era and the cyclic year and month and tithi are also given. The date given is 20th May 1811 and Prajōt-patti-samvatsara Vaiśākha ba 13 Monday.

It is a nirūp addressed to the Amils, killedārs (officers in charge of forts), pārupatyagārs (managers) of temples, etc. in the kingdom of Mysore. The nirūp records an order of the king that certain honours in all the temples of the god Vishṇu situated within their jurisdictions should be offered first to the Rājaguru (royal preceptor) Śrī Ghaṇṭāvatāra Parakālasvāmi. These honours are said to consist of the distribution of *tirtha* (sacred water used in bathing the god), offer of garlands (*tirumāle*), *varaṣe* (giving of consecrated food only to select holy personages *vīniyōga*, (distribution of consecrated food to all), placing of Śaṭhagōpa on the head (Śaṭhagōpa consisting of a metallic cup-like vessel on which the feet of Vishṇu are imprinted). These were ordered to be offered before all others to the above svāmi.

It was further ordained that the first tirtha, garlands, etc. in the temples of Vishṇu should be given to the Brahmans of the above Matt authorised by the Matt (in the absence of the svāmi). When the svāmis (heads of the Parakāla matt) visited the above temples, the temple authorities were required to meet the svāmi with the usual honours of Śaṭagōpa, musical band (tāḷa myāḷa) etc. and take him to the temple and offer him *tirtha* and garlands and the honours as stated before. In all the Vishṇu temples visited by the above svāmis the temple authorities were further required to carry out the instructions of the svāmi and conduct him with honours to the next *gaḍi* (village boundary).



A copy of this sannad was ordered to be entered into the registers of the accountants (śānubhāga) of the above temples and the original itself was to be returned to the Parakāla Matt.

It may be of interest to note that the honours recounted in the above sannad are even now offered to the gurus and representatives of the Parakāla Matt.

## 20

A sannad of Krishṇarāja Vaḍeyar III of Mysore, dated 1816 in the possession of the Parakāla Maṭha, Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಮಠದಲ್ಲರುವ ಒನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲ ಬರೆದಿರುವುದು

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು. (ನಾಗರಾಕ್ಷರ)

1. ಕೃಷ್ಣರಾಜವಡೆಯರವರು
2. ಯುವ ಸಂವತ್ಸರಪುಷ್ಯ ಬ ೧೧ ಯಲ್ಲು ಶ್ರೀ ಮತ್ತು || ||
3. ಅರಮನೆ ಶೀಮೆಗಡಿಗಳ ಅಮಿಲಕಿಲ್ಲೆ ದಾರಸುಂಕ್ಕ ದಮಣಿಗಾರಗೆ ಬರಶೀಕಳು
4. ಹಿನ್ನೆನಿರೂಪ ಅದಾಗಿ ಮಂಜಿರಾಬಾದತಾಲ್ಕು ಹುಲಗಳಲೆಯೆಂಬ ಗ್ರಾಮ
5. ದಿಂದಾ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ ಸಾಗ್ಗಿಕೊಂಡು ಬರುವ ಅಕ್ಕಿಗೋ
6. ಣಿಗೆ ಮಠದ ಪಾರಪತ್ಯೆಗಾರ ಯಾದಾಸ್ತಮೈರ್ರಿಗೆ ಆಗ್ರಾಮದಿಂದಾ ಬಂದ ಅ
7. ಕ್ಕಿ ಗೋಣಿಗೆ ಸುಂಕ್ಕದ ಬಗ್ಗೆ ತಡಿಯದೆ ಬಿಡುವುದು ಮಾರ್ಗದಲ್ಲ ಮಾರಿಕೊಂಡ
8. ಗೋಣಿಗೆ ವಾಜಬಿ ಬರತ್ಕಸುಂಕ್ಕಾ ತೆಗದುಕೊಳುವುದು ತ್ತಾರ್ಕಿಖ ೨೫ನೇ
9. ಮಾಹೆ ಜನವರಿ ಸನ್ ೧೮೧೬ನೆ ಯಸವಿ ಖತ್ತ ಅಪ್ಪಾಜಿರಾವಮು
10. ನವಿ ಹಜುರ ಪುರನುರು ಶ್ರೀಕೃಷ್ಣ

*Transliteration.*

(Seal in the Dēvanāgarī characters.)

Śrī Chāmarāja vaḍera tanuja Kṛṣṇarājavaḍeru.

1. Kṛṣṇarāja-vaḍayaravaruru
2. Yuva-samvatsara Pushya ba 11 yallu śrīmattu
3. aramane-śīme-gaḍigaḷa āmila killēdāra sunṅkkaḍa maṇegārage baraśi kaḷu-
4. hista nīrrūpa adāgi Manjirābāda tālku Hulagaḷale yemba grāma-
5. diṇḍā Śrī Parakāla-svāmigaḷavaru maṭhakke sāḡsikoṇḍu barruva akki gō-
6. ṇige maṭhāda Pārapatyegāra yādāsta myḥṛrige ā grāmadimḍā baṇḍa a-
7. kki gōṇige sunṅkkaḍa bagye taḍiyāde biḍuvadu mārgadalli māṛrikōṇḍa
8. gōṇige vājabi barataka sunṅkā tegadu koḷuvadu ttārrikha 25 nē
9. māhe Janavarri san 1816 ne yisavi khatta Appājirāva mu-
10. nashi hajurapurānuru Śrī Kṛṣṇa

## Note.

This *nirûp* also belongs to the reign of Kṛishṇarāja Vaḍeyar III, King of Mysore and is dated 25th January 1816 A. D. corresponding to Yuva-samvatsara Pushya ba 11.

It contains a seal above with the words Śrī Chāmarājavaḍera tanuja Kṛishṇarājavaḍeru inscribed in Dēvanāgarī characters inside. Below the *nirûp* is the king's signature Śrī Kṛishṇa.

The *nirûp* is addressed by the king Kṛishṇarāja Vaḍeyar III to the *dmils* (heads of the taluks), *killedārs* (heads of fortresses), *sunkada-manegārs* (customs officers) of the villages in Aramanesīme (Palace department) and exempts the bags of rice brought from the village Hulugaḷale in Manjarābād Taluk to the Matt of Parakālasvāmi (at Mysore) from customs duties on production of a letter of authority from the *pārapatyegār* (manager) of the Matt. But it was directed that customs duties at the usual rates should be collected on bags of rice belonging to the Matt sold on the way.

The name of the writer of the *nirûp* is given as Appāji Rāv, Munshi Hajūra Puranūr (illustrious.)

The village Hulugaḷale was presented to the Parakāla Matt, Mysore, by the Bêlūr Chief Kṛishṇappa Nāyaka (See No. 17.)

## 21

A sannad of Kṛishṇarāja Vaḍeyar III of Mysore dated November 1817 A. D. in the possession of the Parakālasvāmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೭ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

1. ಈಶ್ವರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಭಾನುವಾರದಲ್ಲು ಶ್ರೀ ಮತ್ತು || ||
2. ಬೂಕಿನಕೆರೆ ಅಮೀಲ ಚನ್ನೇಗೌಡಗೆ ಬರೆಶಿ ಕಳುಹಿಸಿದ ನಿರೂಪಣೆ ಅದಾಗಿ ಮ
3. ಹಿತರೂ ಸಂಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ತಂತ್ರ ಪಂಚಾವತಾ
4. ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲ ಶ್ರೀಹರುಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇ
5. ವರ ಕೈಂಕರ್ಯದ ಬಗ್ಗೆಯೇ ತಾಲೂಕು ಪೈಕಿ ವರಾಹನಾಥ ಕಲ್ಲಹಳಿಗ್ರಾಮ
6. ಸರ್ವಮಾನ್ಯ ಅಪ್ಪಣೆ ಕೊಟಿರುವದರ ಸಮೀಪದಲ್ಲಿಯಿರುವ ಗ್ರಾಮಾಯೀ
7. ಗ ಮಠಕ್ಕೆ ಸರ್ವಮಾನ್ಯ ಅಪ್ಪಣೆ ಕೊಟಿರುವದು ಅಸಲ ಗ್ರಾಮ ೭ ಬಾಬಲೆಗ್ರಾ
8. ಮಠಕ್ಕೆ ಸಹ ದೇರಿಜು ಯಿನಾಮತ್ತಿ ಹೊರ್ತು ಕಂಗು ೫೪೮೨ | ÷ ಪೈಕಿಪಂ

9. ದಾನಾಗುವಳಿ ಆಗತಕಲಕಸಾನು ಗು ೧೭||೪ ÷ ಜಾತಾ ಬಾಜೆ ಬಾಬುನುದಾ
10. ಧಾತು ಸಂವತ್ಸರಕೆ ಸಾಗುವಳಿಗು ೫೩೦೯೩||೦ಕೆ ಗ್ರಾಮಗಲು ವಿವರಾ
11. ೫೫||೦ ಬೂಕಹಳಿ ೧ಕೆ ಬೇರೀಜು ೫೮||೨|| ÷ ಕೆ ಲುಕಸಾನು ೩೯೨|| ÷ ಜಾತಾನಾಗು
12. ೭೮೯೦ ಯಗಚಕುವೈ ಬೇರೀಜುಮೇರೆ ಸಾಗುವಳಿ
13. ೫೧||೦ ಕಟೆಹಳಿ ಬೇರೀಜು ೫೭||೪|| ÷ ಕೆಲಕಸಾನು ೫೯೪|| ÷ ಜಾತಾನಾಗು
14. ೧೫೯೧|||, ಸಂಕನಹಳಿ ಬೇರೀಜು ೧೭೯೦ ಕೆ ಲುಕಸಾನು ||೩||೦ ಜಾತಾನಾಗು
15. ೧೩೮||೧||೦ ಗಂಗೆ ಗೆರೆ ಅಸಲಿ ದಾಖರೆ ೩ಕೆ ಸಹ ಬೇರೀಜು ಮೇರೆಸಾಗುವಳಿ
16. ೮೭೯೦ ಅಂಬಿಗರ ಗ್ರಾಮ ಅಸಲಿ ೧ ದಾಖರೆ ೧ ಬೇರೀಜು ಮೇರೆಸಾಗುವಳಿ
17. ೩೪೯೦||೦ ಪುರದ ಗ್ರಾಮ ಬೇರೀಜು ೩೭||೩|| ÷ ಕೆಲಕಸಾನು ೩||೩|| ÷ ಜಾತಾನಾಗು
- \*18. ೮೦೯೪||೦ ಬಾಜೆಬಾಬು

೭೭||೧|| ಸುಂಕಬೇರೀಜು ೭೨೯೨ ಲುಕಸಾನು ೪||೦||೦

ಜಾತಾನಾಗು ೧೨||೩ ಚಿಲರಬಾಜೆಬಾಬು ಬೇರೀಜುಮೇರೆ

೮೦೯೪||೦

ಸಾಗುವಳಿ	ಅಸಲಿ	ದಾಖರೆ	ಬೇರೀಜು	ಲುಕಸಾನು
೫೩೦೯೩  ೦	೭	೪	೫೪೮೯೨   ÷	೧೭  ೪ ÷

19. ಪುಥೆಯಂ ಅಸಲಿಗ್ರಾಮಯೇಳು ದಾಖರೆ ಗ್ರಾಮ ನಾಲ್ಕು ಕೆಸಹ ಬೇರೀಜುಕಂ
20. ಚಿರಾಯಿ ಐನೂರನಾಲುಪತ್ತುಯಂಟುವರಹವೂರುಡು ಹಣ ಹಾಗು ವೀ
21. ಸವೈಕೆ ಲುಕಸಾನು ಕಂಟಿರಾಯಿ ಹದಿನೇಳುವರಹವೂವಂಭತುಹಣವೀಸ
22. ಜಾತಾ ಸಾಗುವಳಿ ಕಂಟಿರಾಯಿ ಐನೂರಮೂವತ್ತುವರಹವೂ ಮೂರು
23. ಹಣ ಹಾಗುವೀಸಸಹ ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣೆಕೊಟುಯಿರುವದರಿಂದ ಸ
24. ದರಿ ಅಸಲಿ ದಾಖಲಿ ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಠದ ಹವಾಲಮಾಡಿಕೊಟ್ಟು ಈ
25. ಶ್ವರ ಸಂವತ್ಸರ ದಾರಭ್ಯಾ ವರಪಂಪ್ರತಿ ತಾಜಾ ಸಂನದ ಪುಜೂರಮಾಡದೆ ಸ
26. ವರ್ವಮಾನ್ಯಾ ನಡೆಸಿಕೊಂಡು ಬರುವದು ಯೀಸಂನದನಕಲು ತಾರೊಕು ಶಿರಸ್ತಾ
27. ರ ದಪ್ಪರಕೆಬರೆ [೨] ಅಸಲಿಸಂನದು ಶ್ರೀಮಠದ ಹವಾಲಿಗೆ ವಾಪಸುಕೊಡುವದು ತಾ
28. ರಿಕು ೨೩ನೆ ಮಾಹೆ ನವಂಬರ ಸಹ ೧೮೧೭ನೆ ಯೀಸವಿ ಖತ್ತಪ್ರಸಂನೈಯ್ಯ ಮುನಪ್ಪಿ
29. ಹುಜೂರು

ಪ್ರತ್ಯೇಕ ಕೈಬರಹದಲ್ಲ.

ಅಸಲಿಯೇಳು ದಾಖಲಿ ನಾಲ್ಕುಕ್ಕೆ ಸಹಾ ಬೇರೀಜು ಕಂಟಿರಾಯಿ ಐನೂರು ನಾಲ್ಕುತಂಟುವರಹಲು ಯರುಡು  
ಹಣ ಹಾಗು ವೀಸಾ ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣೆ ಕೊಟುಯಿರುವದರಿಗೆ ನಡೆಸಿಕೊಂಡು ಬರುವದು

ಶ್ರೀಕೃಷ್ಣ.

*Transliteration.*

(Seal in Devanāgarī Characters.)

Chāmarājavadēra tanuja Kṛishṇarāja Vāderu.

1. Īśvara-samvatsarada Kārtika śudha 15 Bhānuvāradallu śrīmatu || ||
2. Būkinakere Āmīla Channegaudage barāśi kaluhiśīda nirūpa adāgi Ma-

\*ಈಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರೆ.

3. hisûru-saṁsthānada parama-gurugaḷāda śrīmad Brahmatantra-ghaṇṭā-  
vatā-
4. ra Parakālasvāmigaḷavara maṭhadalli Śrī Hayagrīva Lakshminārāyaṇa-  
dē-
5. vara kaimkaryada bagye yī tāloku paiki Varāhanāthakallahāḷi-grāma
6. sarvamānyā appaṇe koṭiruvadara samīpadalli yiruva grāmā yī-
7. ga maṭhake sarvamānyā appaṇe koṭiruvadu asali grāma 7 dākhale grā-
8. ma 4 ke saha bēriju yināmatti hortu kaṁ gu 548. 2¼. 1/16. paiki ain-
9. dā-sāguvaḷi āgataka lukasānu gu 17·9 1/16 jātā bāje-bābu sudā
10. Dhātu-saṁvatsarake sāguvaḷi gu 530·3¼ ke grāmagaḷu vivarā
11. 55½ Būkahāḷi 1 ke bēriju 58·7½ 1/16 ke lukasānu 3·2½ 1/16 jātā sāgu
12. 68 Yagachikuppe bērija-mēre sāguvaḷi
13. 51½ Kaṭehāḷi bēriju 56·9½ 1/16 ke lukasānu 5. 4½. 1/16 jātā sāgu
14. 15·1¼ Saṁkanahaḷi bēriju 16 ke lukasānu. 8¼ jātā sāgu.
15. 138·6½ Ganjigere asali 1 dākhale 3 ke saba bēriju mēre sāguvaḷi
16. 87 Aṁbigara-grāma asali 1 dākhale 1 bēriju mēre sāguvaḷi
17. 34½ Purada grāma bēriju 37/8½ 3/16 ke lukasānu 3·8 3/16 jātā sāgu-
18. 80·4½ bāje bābu 67·6½ sumka bēriju 72·2. lukasānu 4·5½ jātā sāgu 12·8  
chilara bājebābu bēriju mēre sāguvaḷi 530·3¼ asali 7 dākhale 4 bēriju  
548·2¼ 1/16 lukasānu 17·9. 1/16
19. vubhayam asali grāma yēḷu dākhale grāma nālkake saha bēriju kaṁ-
20. ṭirāyi ainūra nālurvattu yaṁṭu varahavū yaraḍu-haṇa hāgu vī-
21. sa paiki lukasānu kaṇṭirāyi hadineḷu varahavū vaṁbhatu haṇa vīsa
22. jātā sāguvaḷi kaṇṭirāyi ainūra mūvattu varahavū mūru-
23. haṇa hāgu vīsa saha sarvamānyā appaṇe koṭuyiruvadariṁda sa-
24. dari asali dākhali grāmagaḷaṁṁnu śrī maṭhada havāla māḍikoṭṭu Ī-
25. śvara-saṁvatsara-dārabhyā varashaṁprati tājā saṁnada vujūra māḍadesa-
26. rvamānyā naḍasikoṇḍu baruvadu yī saṁnada nakalu tāloku Śirastā-
27. ra daptarake bare [si] aśala saṁnadu śrī maṭhada havalige vāpasu  
koḍuvadu tā-
28. riku 23 ne māhe Navambara san 1317 ne yisavi khatta Prasamṇaiyya  
munashi
29. hujūru  
asali yēḷu dākhalli nālkukke saha bēriju kaṇṭirāyi ainūra nālvateṇṭu  
varahaū yaruḍu haṇa hāgu vīsā sarvamānyā appaṇe koṭu yirumērige  
naḍasikoṇḍu baruvadu.

Śrī Krishṇa.

*Note.*

This nirūp contains the same seal and signature of Kṛishṇarāja Vaḍeyar III as the previous number.

It is dated 23rd November 1817 corresponding to Īśvara sam. Kārtika śu 15 Sunday and is addressed by the king to Channegauda, who was the *āmil* of Būkinakere. It records the gift by the king of 7 *asali* villages (principal villages) and 4 *dākhale* villages (hamlets) situated near the village Varāhanātha Kallahaḷli in the above Taluk which was previously granted as *sarvamānya* to the Parakālasvāmi Matt. The donee is named Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the *paramaguru* (chief teacher) of Mahisūrusamsthāna. The object of the grant is said to be to provide for services of Śrī Hayagrīva Lakshminārāyaṇa-dēvaru (gods) in the matt of the above guru.

Details of the income of the villages granted are next given : Būkahaḷli village : gross income for the year Dhātu 58 varahas  $7\frac{1}{2}$  haṇas and 1 vīsa : deducting out. of this for *luksānu* (loss) a sum of 3 varahas  $2\frac{1}{2}$  haṇas and 1 vīsa, the net income comes to  $55\frac{1}{2}$  varahas (10 haṇas = 1 varaha).

Yagachikuppe : net revenue 68 varahas.

Kaṭehaḷli : gross income 56 varahas  $9\frac{1}{2}$  haṇas and 1 vīsa : deduct for *luksānu* 5 varahas  $4\frac{1}{2}$  haṇas and 1 vīsa : net revenue  $51\frac{1}{2}$  varahas.

Sankanahaḷli : gross income 16 varahas : deduct for *luksānu*  $8\frac{1}{4}$  haṇas : net revenue 15 varahas and  $1\frac{3}{4}$  haṇas.

Ganjigere : including 1 *asali* and 3 *dākhale* villages : net revenue 138 varahas and  $6\frac{1}{2}$  haṇas.

Ambigaragrāma : including 1 *asali* and 3 *dākhale* villages : net revenue 87 varahas.

Puradagrāma : gross income 37 varahas  $8\frac{1}{2}$  haṇas and 3 vīsas : deduct for *luksānu* 3 varahas 8 haṇas and 3 vīsas : net revenue 34 varahas and  $\frac{1}{2}$  haṇa.

Income from Bāje bābu (miscellaneous receipts) is 80 varahas and  $4\frac{1}{2}$  haṇas. Details for this item : customs (sunka) gross income 72 varahas 2 haṇas : deduct for *luksānu*  $4\frac{1}{2}$  varahas and  $\frac{1}{2}$  haṇa : net income from customs  $67\frac{1}{2}$  varahas and  $1\frac{1}{2}$  haṇa : add to this 12 varahas and 8 haṇas from Chillara-bājebābu (minor miscellaneous receipts) : total comes to 80 varahas and  $4\frac{1}{2}$  haṇas.

Total gross income for the year Dhātu for 7 principal and 4 minor villages (hamlets)—548 varahas  $2\frac{1}{4}$  haṇas and 1 vīsa : Deduct for *luksānu* 17 varahas, 9 haṇas and 1 vīsa : net income is equivalent to 530 varahas  $3\frac{1}{4}$  haṇas and 1 vīsa [The vīsa in the net income is a mistake].

These villages with the above gross and net income were to be made over to the above Matt free of taxes from the year Īśvara by the Āmil without demanding a fresh sannad every year. A copy of this sannad was to be entered into the *daptars* (registers) of the śirastedār of the Taluk and the original sannad was to be handed over to the possession of the Matt.

The writer of the sannad is named Prasannaiya, munshi hujūru.

Below these lines written by the above Prasannaiya is a postscript in the king's own handwriting stating that 7 major (asali) and 4 minor (dākhale) villages of the gross revenue of Kanthirāyi 548 varahas, 2 haṇas, 1 hāga 1 vīsa were granted as sarvamānya and that this grant should be carried on.

## 22

A sannad of Krishnarāja Vadeyar III, King of Mysore dated January 1817 in the possession of the Parakāla Matt, Mysore.

Kannada characters and language except lines 1 to 33 and 145 to 152 which are in Sanskrit.

ಶ್ರೀಪರಕಾಲಮಠದ ಲನೆಯ ನನ್ನದು.

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ. ಸಂಸ್ಕೃತಶ್ಲೋಕಗಳು ಸಹ.

ಮೇಲ್ಕಾಡಲ್ಲಿ ಮರಾಠೀ ಅಕ್ಷರದ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ರುಜುವೂ ಫಾರ್ಸಿ ಅಕ್ಷರದ ದೊಡ್ಡ ಮೊಹರು ಇವೆ.

1. ಶುಭಮಸ್ತು || ವಿಶುಧವಿಗ್ನಾನ ಘನಸ್ವರೂಪಂವಿ
2. ಗ್ನಾನ ವಿಶ್ರಾಣನ ಬದ್ಧದೀಕ್ಷಂ| ದಯಾನಿಧಿಂ ದೇಹ
3. ಭೃತಾಂ ಶರಣ್ಯಂ ದೇವಂ ಹಯಗ್ರೀವ ಮಹಂಪ್ರ
4. ಪದ್ಯೆ || ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಶ್ರೀಮಾಃ ಶ್ರೀಯಮಾಲಂ
5. ಗೃ ಪಕ್ಷಶೀ ನಿತ್ಯೈಶ್ವರ್ಯ ಪ್ರದಾತಾಹಮಿತ್ಯಯಂತ್ವ
6. ಧಯಪ್ರದಃ || ಶ್ರೀಮತ್ಪಾಂತಿಮತೇಯಾಯ ಕಾಂ
7. ಚೀ ಪೂರ್ವಮನಶ್ಚಿನೇ ಶ್ರೀಮತ್ಕುರಂಗ್ಗ ಪೂರ್ಣ ಶ್ರೀ
8. ಭಾಷ್ಯದಾಯ ನಮೋನಮಃ || ಶ್ರೀಮತೇನರ್ವತಂ
9. ತ್ರೇಷು ಸ್ವತಂತ್ರಾಯಸುಧೀಮತೇ | ಕವಿತಾರ್ಕಿಕ

(ಒಂಬತ್ತು ಮತ್ತು ಹತ್ತನೆಯ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.)

10. ಶಿಂಹಾಯ ವೇದಾಂತ ಗುರವೇನಮಃ || ಚರಕಾಲ
11. ತಪೋಲಭ್ಯಾ ನರಕಾರ್ತಿ ನಿವಾರಕೌ ಪರಕಾಲ
12. ಯತೀಂದ್ರಸ್ಯ ಚರಣೌ ಶರಣಂವ್ರಜೆ ||
13. ಶ್ರೀಮದಖಿರಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡಮಂ
14. ಡರೋಪರಿಬ್ರಂಹ್ಮಾ ದೀನಾಮವಾಜ್ಞ ನಸೂಚಗೇ
15. ರಾಯುತಾದಿತ್ಯ ವಿದ್ಯೋದಿತಾಪ್ರಾಕೃತಸರ್ವಸಂ
16. ಪತ್ನಮೃದ್ಧ ಶ್ರೀವೈಕುಂಠನಗರನಯನಾಯ ಮಾ
17. ನಾನಂದಮಯದಿವ್ಯರತ್ನಮಂಟಪ ಮಧ್ಯವಿಲ
18. ಸತ್ಪಣಾಮಣಿಸಹಸ್ರಮಂಡಿತಾನಂತಶೇ
19. ಪವೀರಮಹಾರಾಜಮುದ್ರಾವಿರಾಜಮಾನ ಶ್ರೀ
20. ವೈಕುಂಠ ವಲ್ಲಭ ದಿವ್ಯಾಜ್ಞಾ ವರ್ತಿಸಿದುರ್ವಾದಿಗರ್ವ
21. ನಿರ್ವಾಪಣ ನಿಪುಣ ಶ್ರೀಮಶ್ವಾರೀರಕ ಮಹಾಭಾ
22. ವ್ಯ ರಚನಾ ಚಾತುರೀ ಧುರೀಣ ಶ್ರೀಮದ್ರಾಮಾನುಜಾ

23. ಚಾರ್ಯ ಯತಿವರಾನುಗ್ರಹ ಲಬ್ಧ ಚತುಸ್ತಪ್ತತಿ ಸಂ
24. ಖ್ಯಾ ನಿಷ್ಕಾತ ವೈಷ್ಣವ ಕುಲ ಧದ್ರಾಸನ ಸಮುಲ್ಲಸ
25. ಶ್ರೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಪರಮಹಂ
26. ಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಸದ್ವ್ರತಂತ್ಯಸ್ತತಂಕ್ರೋಧ
27. ಯ ನಿಗಮಾಂತಾಚಾರ್ಯ ಶ್ರೀಮತ್ಕವಿಕಥಕಕಂ
28. ರೀರವ ಚರಣ ನಳಿನ ಯುಗಳ ವಿಂನ್ಯಸ್ತನಮಸ್ತಾತ್ಮ
29. ಧರ ಶ್ರೀಮದ್ರಾಮಾನುಜ ಪರಕಾಲ ಸಂಯ್ಯಮೀಂ

(ಮೇಲಿನ ೨ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ಮೊಹರಿದೆ.)

30. ದ್ರಕ್ಯಪಾನುಗ್ರ ಹೀತ ಶ್ರೀ ಮದ್ವ್ರಂ ಹೃತಂತ್ಯ ಪಂ
31. ಚಾವತಾರ ಪರಕಾಲಗುರುವರ ಸಮಾರಾಧಿತ್ತ ಶ್ರೀ
32. ಮದವಿರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡ ನಾಯಕ ಶ್ರೀ
33. ಮನ್ಮಠ ಸಂಸ್ಥಿತ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ
34. ಣಸ್ವಾಮಿಯವರ ಸಂನಿಧಿಗೆ
35. ಹರ್ಲೇಲಲಾವರಾಹಸ್ಯ ದಾಷ್ಟಾಂಧನ ಸ್ವಪಾತುನಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ
36. ಧಾತ್ರೀ ಧತ್ತಶ್ರಿಯಂದಧಾ || ನಮಃಸ್ತೇಸ್ತು ವರಾಹಾಯ ಲೀಲಯೋದ್ಧರತೇ
37. ಮಹೀಂ | ಖುರಮಧ್ಯ ಗತೋಯಸ್ಯ ಮೇರುಃಕೃಣ ಕಣಾಯತೆ || ಪಾತು
38. ತ್ರೀಣಿಜಗಂತಿ ಸಂತತ ಮಕೂಪಾರಾದ್ಧರಾ ಮುದ್ಧರಃ ಸ್ಪ್ರೀಡಾತ್ಕ್ರೋಡ ಕಳೇ
39. ಬರ ಸ್ವಭಗವಾನ್ಯಸ್ಯೈಕ ದಾಷ್ಟಾಂಕುರೇ ಕೂರ್ಮಃ ಕೃಂದತಿ ನಾಳತಿ ದ್ವಿರಸನೋ
40. ಪತ್ರಂತಿ ದಿಗ್ಧಂತಿನಃ ಮೇರುಃ ಕ್ಷೋಶತಿ ಮೇದಿನೀ ಜಲಜಿತ್ತಿವೈರೋಮಾಪಿರೋ
41. ಲಂಬತಿ || ಸ್ವಪ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷಗ
42. ೪೫ ೧೭೩೮ನೆ ಸಂದ ವರ್ತಮಾನವಾದ ಧಾತುನಾಮ ಸಂವತ್ಸರದ ಮಾ
43. ಘಶ್ಚು ೧೦ ಸೋಮವಾರದಲ್ಲೂ ಆತ್ಮೇಯಸಗೋತ್ರ ಅಶ್ವರಾಯ
44. ನ ಸೂತ್ರರುಕ್ಮಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪಾತ್ರ
45. ರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿ
46. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಬಿರು
47. ದಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪ್ಪಾರಾವಾರ

(ಮೇಲಿನ ಎರಡು ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.)

48. ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಮಕರವಃಭೃತರಥಸಾಳ್ವ ಗಂಡಧೇರುಂ
49. ಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕುಲಾರ ಕಂಠೀರವಾದ್ಯನೇಕಬಿರು
50. ದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಸಾಷ್ಟಾಂಗವಾಗಿ
51. ಮಸ್ತುರಿ ಬರೆತಿ ವಹ್ನಿಶಿವಭೂದಾನ ಸಾಧನಆದಾಗಿ | ಅಸ್ತದ್ಗುರು ಪ
52. ರಂಪರಾಪ್ರಾಪ್ತವಾದ ಯೀಮಠದಲ್ಲಿಯಿರುವ ಶ್ರೀಹಯಗ್ರೀವಲಕ್ಷ್ಮೀನಾ
53. ರಾಯಣ ದೇವರಪೂಜಾ ಪುತ್ನವಾದಿ ಕೈಂಕರ್ಯಗಳಿಗೋಸ್ಕರವಾಗಿ ಕಾರ್ತಿ
54. ಕ ಬ ೩೦ ಮಂಗಳವಾರ ಸೂರೋಪರಾಗಪರ್ಮಣಿಪುಣ್ಯಕಾಲದಲ್ಲೂ
55. ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆ ನೆರದುಕೊಟಿರು
56. ವ ಭೂದಾನಡುಗೈ ನೇಮಕಾಮಾಡಿ ಕೊಟ್ಟಿರುವ ಗ್ರಾಮಗಳ ವಿವರಾ ಪಟ
57. ಣ ಅಷ್ಟಗ್ರಾಮದ ತಾರೋಕು ಬೇವಿನಹಳ್ಳಿ ಹೋಬಳಿ ವಳಿತವಾದ ಚಿಂಮಲ

58. ಅಸಲಿ ಗ್ರಾಮವಂದು ದಾಖಲೆನಾಲ್ಕು ಕೆರೆವಂದಕೆ ಸಹ ಯಿನಾಮತಿವುತ್ತಾರಂ

೧ ೪ ೧

59. ನ್ನುಳಿದ ಬೇರೀಜು ಕಂಟರಾಯಿ ಮುಂನ್ನೂರವತುಯೇಳುವರಹವೂ ಹಣ

೩೫೭೮ ೧|||೦

60. ಮುಪ್ಪಾಗ ಪೈಕಿ ಲುಕನಾನು ಬೇರೀಜಿಗೆ ವಜಾ ಕಂಟರಾಯಿ ನೂರಯಿಪ್ಪತ್ತು

೧೨೧||೪|||೦ ÷

61. ವಂದು ವರಹವೂ ವಂಧತು ಹಣ ಮುಪ್ಪಾಗೂ ವೀನ ಜಾತಾ ಯುವಸಂವತ್ಸ

62. ರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರೀಜು ಕಂಟರಾಯಿ ಯನ್ನೂರಮೂವತ್ತುಐ

೨೩೫೮೧||| =

63. ದುವರಹವೂ ಹಣಮುಪ್ಪಾಗು ಮೂರು ವೀನದಗ್ರಾಮ ೧ ಕ್ಯಾತನಹಳಿ ಹೋ

64. ಬಳಿ ವಳಿತವಾದ ದೊಡೆಗೌಡನ ಕೊಪ್ಪಲು ಅಸಲ್ಲ ವಂದುದಾಖಲೆ ವಂದಕೆ

೧

(ಹಿಂದಿನ ಪಟ್ಟಿಗಳ ಎಡಭಾಗದಲ್ಲಿ ಕೃಷ್ಣರಾಜವಡೆಯರ ಮೊಹರಿಡೆ.)

65. ಸಹ ಯಿನಾಮತಿ ವುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು ಐನೂರತೊಂಭತ್ತಯರಡು

೫೯೨||೨||| =

66. ವರಹವೂ ಯೇಳು ಹಣ ಮುಪ್ಪಾಗೂ ಮೂರು ವೀನಪೈಕಿ ಲುಕನಾನು ಬೇರೀ

67. ಜಿಗೆ ವಜಾ ನಾಲುವತು ಮೂರುವರಹವೂ ಯೇಳುಹಣ ಅಡೆಯರಡು ವೀನ

೪೩||೨|| =

68. ಜಾತಾಬಾಕಿ ಯುವಸಂವತ್ಸರ ಸಾಗುವಳಿ ಮೇರೆಗೆನಿಂತ ಬೇರೀಜು ಐನೂರ

೫೪೯೮೦|| ÷

69. ನಾಲುವತ್ತು ವಂಧತು ವರಹವೂ ಹಾಗೂವೀನದ ಗ್ರಾಮವಂದು ಅತ್ತಿಕುಪ್ಪೆತಾ

೧

70. ಲೋಕು ಜಾಗನಕೆರೆ ಹೋಬಳಿವಳಿತವಾದ ಸಾರಂಗಿಗ್ರಾಮ ಅಸಲವಂದು

೧

71. ಕೆರೆವಂದಕಸಹ ಯಿನಾಮತಿ ವುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು ಮುಂನೂರ ಅರವ

೩೬೧|| ೦

72. ತು ವಂದು ವರಹವೂ ಐದುಹಣ ಪೈಕಿಲುಕನಾನು ಬೇರೀಜಿಗೆ ವಜಾಯಂ

73. ಥತ್ತ ವಂಧತುವರಹವೂ ಹಾಗೂ ಮೂರು ವೀನಜಾತಾಬಾಕಿ ಶ್ರೀಮುಖಸಂವ

೮೯೮೦|| =

74. ತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರೀಜು ಯಿನ್ನೂರಯಪ್ಪತ್ತಯರಡು

೨೭೨೪|| ÷

75. ವರಹವೂ ನಾಲ್ಕುಹಣ ಅಡವೂ ವಂಡ ವೀನದ ಗ್ರಾಮವಂದು ಮಂಡೆದ

೧

76. ತಾರೋಕು ಕೆರೆಗೋಡು ಹೋಬಳಿ ವಳಿತವಾದ ಗೌಡಿಗೆರೆ ಅಸಲವಂದು ದಾ

೧

77. ಖಲಿ ವಂದು ಕೆರೆಯರಡಕೆ ಸಹ ಯಿನಾಮತಿ ವುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು

೧ ೨

78. ಕಂಟರಾಯಿ ಐನೂರಯಂಭತ್ತಐದು ವರಹವೂ ನಾಲ್ಕುಹಣ ಮುಪ್ಪಾ

೫೮೫೪೪|||೦



79. ಗ ಪೈಕಿಲುಕಸಾನು ಬೇರೀಜಿಗೆವಜಾ ಯಿಂನೂರಯಂಧತ ಐದುವರಹವು  
೨೮೫೪|||೦
- \*80. ನಾಲ್ಕುಹಣ ಮುಪ್ಪಾಗ ಜಾತಾಬಾಕಿ ಭಾವಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ  
81. ನಿಂತ ಬೇರೀಜು ಮುಂನ್ನೂರ ವರಹದ ಗ್ರಾಮವಂದು ಯೀ ಹೋಬಳಿವಳಿತಕ್ಕೋ  
೩೦೦೯ ೧
82. ಡಿಹಳಿ ಅಸಲಿ ವಂದು ಕರೆವಂದಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇ  
೧ ೧
83. ರೀಜು ಕಂಟರಾಯಿ ನೂರಯಪ್ಪತುವಂದು ವರಹವೂ ಯೇಳು ಹಣ ಅಡ  
೧೨೧||೨|| =
84. ಪೂ ಯರಡು ವೀನಪೈಕಿಲುಕಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ಐವತುಅರ ವರಹವು  
೫೬||೨|| =
85. ಯೇಳು ಹಣ ಅಡು ಯರಡುವೀನ ಜಾತಾ ಭಾವ ಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ  
86. ನಿಂತ ಬೇರೀಜು ಅರವತುಐದು ವರಹದ ಗ್ರಾಮ ೧ ಸೋಸರೆ ತಾರೋಕು ಕಾರ  
೬೫೦
87. ಗಹಳಿ ಅಸಲಿಗ್ರಾಮ ವಂದು ದಾಖಲಿ ಯರಡಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾ  
88. ರನುಳಿದ ಬೇರೀಜು ಕಂಟರಾಯಿ ಯಿಂನೂರುಮೂರು ವರಹವೂ ಯರಡು  
೨೦೩೯೨ =
89. ಹಣ ಮೂರು ವೀನ ಪೈಕಿ ಲುಕಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ವಂಧತು ವರಹವೂ  
೯||೪|| =
90. ವಂಧತು ಹಣ ಅಡೂಮೂರುವೀನ ಜಾತಾ ಭಾವಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ  
91. ರೆ ನಿಂತ ಬೇರೀಜು ನೂರತೊಂಧತಮೂರು ವರಹವೂ ಯರಡುಹಣ ಅ  
೧೯೩೯೨||೦
92. ಡಡ ಗ್ರಾಮ ೧ ಬೂಕಿನಕೆರೆ ತಾರೋಕು ಕಲ್ಲಹಳಿ ಅಸಲಿ ವಂದುದಾಖರೆ  
93. ವಂದು ಅಣಿವಂದು ಕಾರ್ವೆ ವಂದಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇ  
೧ ೧ ೧
94. ರೀಜು ನಾನೂರಐವತುಅರು ವರಹವೂ ಯಂಟುಹಣ ಪೈಕಿ ಲುಕಸಾನು  
೪೫೬||೩
95. ಬೇರೀಜಿಗೆ ವಜಾ ಯಿಪ್ಪತುಐದು ವರಹವೂ ಅಡೂವೀನಜಾತಾ ಶ್ರೀಮುಖ  
೨೫೦|| =
96. ಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ ನಿಂತ ಬೇರೀಜು ನಾನೂರಮೂವತುವಂದು ವರಹ  
೪೩೧||೨|| =
97. ಪೂ ಯೇಳುಹಣ ಹಾಗು ಮೂರುವೀನದ ಗ್ರಾಮ ೧ ನಾಗಮಂಗಲ ತಾರೋ  
98. ಕು ಶ್ರೀರಾಮನಹಳಿ ಹೋಬಳಿವಳಿತವಾದ ಕಲ್ಲದೇವನಹಳಿ ಅಸಲಿ ವಂದು  
೧
- +99. ದಾಖಲಿ ನಾಲ್ಕು ಕಟೆ ವಂದಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು  
೪

\* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದ.

+ ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದ.

100. ಕಂಟರಾಯ ಯಿಂನ್ನೂರಅರು ವರಹವೂ ಯರಡುಹಣ ಪೈಕಿ ಲುಕ  
೨೦೬೨
101. ಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ಹತ್ತು ವರಹಜಾತಾ ಶ್ರೀಮುಖನಂವತ್ಸರದ ಸಾಗುವ  
102. ೪ ಮೇರೆ ನಿಂತ ಬೇರೀಜು ನೂರತೊಂಭತ್ತು ಅರು ವರಹವೂ ಯರಡುಹಣ  
೧೯೬೨
103. ದ ಗ್ರಾಮ ವಂದು ಅಂತ್ತು ತಾಲೋಕು ಅರರಲ್ಲೂ ಅಸಲ ಗ್ರಾಮ ಯಂ  
೧ ೬ ೮
104. ಟು ದಾಬರೆ ಹದಿಮೂರು ಕೆರೆ ಐದು ಕಟಿ ವಂದು ಅಣಿವಂದು  
೧೩ ೫ ೧ ೧
105. ಕಾರ್ಯ ವಂದಕೆ ಸಹ ಯಿನಾಮತ್ತಿನುಳಿದ ಬೇರೀಜು ಯರಡು ಸಾವಿರದ  
೧ ೨೮೮೪||೪||೦
106. ಯಂಟನೂರ ಯಂಧತುನಾಲ್ಕು ವರಹವೂ ವಂಧತು ಹಣ ಹಾಗೆ  
107. ಪೈಕಿ ಲುಕಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ಅರನೂರನಾಲ್ಕುವತ್ತುಯರಡು ವರ  
೬೪೨೯೦||
108. ಹವೂ ಅಡಜಾತಾ ಸದರಮೇರೆ ನಿಂತ ಸಾಗುವಳಿ ಮೇರೆಗೆ ಬೇರೀಜು ಯ  
109. ರಡು ಸಾವಿರದ ಯಿಂನ್ನೂರ ನಾಲ್ಕುವತ್ತುಯರಡು ವರಹವೂ ಯಂಟು  
೨೨೪೨||೩||೦
110. ಹಣ ಮುಪ್ಪಾಗದ ಯೀಗ್ರಾಮಗಳನ್ನು ಅತ್ತೇಯ ಗೋತ್ರ ಅಶ್ಯರಾ  
111. ಯನ ಸೂತ್ರ ರುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡೆಯರವರ  
112. ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾ  
113. ಜಾಧಿ ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪಶ್ಚಿಮ ಪ್ರತಾಪಾ ಪ್ರತಿಮ ವೀರನರಪತಿ  
114. ಬಿರುದಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪ್ಪಾ  
115. ರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಮಕರ ಮಧ್ಯ ಶರಥ ಸಾ  
116. ಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕ್ಕುಲಾರ  
117. ಕಂಠೀರವಾಧ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡ  
118. ಯರವರು ಧಾರಾದತ್ತವಾಗಿ ಸರ್ವಮಾನ್ಯಾ ಕೊಟ್ಟುಯಿರುವ ಯೀ  
119. ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಠದ ಹವಾಲು ಮಾಡತಕ ಬಗ್ಗೆ ಆಯಾ ತಾಲೋ  
120. ಕದ ಅಮುಲದಾರಿಗೆ ನಿರೂಪಗಳನ್ನು ಬರಕೊಟ್ಟುಯಿರುವ ಮೇರೆಗೆ  
121. ಯೀ ಗ್ರಾಮಗಳನ್ನೂ ಶ್ರೀಮಠದ ಹವಾಲು ಮಾಡಿಕೊಂಡು ಯೀ ಗ್ರಾ  
122. ಮಗಳಯಲ್ಲೆ ಚತುಸ್ವೀಮವಳಗಣ ಕಾಡಾರಂಬ ನೀರಾರಂಬ ತೋ  
123. ಟ ತುಡಿಕೆ ಅಣಿ ಅಚ್ಚುಕಟ್ಟು ಮಗ್ಗ ಮನೆವಣ ಜಾತಿ ಕೂಟ ಸಮಯಾ  
124. ಚಾರ ಯೀಚಲಪೈರು ಗಿಡಗಾವಲು ಸುಂಕಶೋಮು ಮುಂತಾದ  
125. ಅಸಕಲಸ್ವಾಂವ್ಯವಂನು ರೂಹರಿಶೇಖಮಾಡಿಕೊಂಡು ಶ್ರೀ ದೇ  
126. ವರ ಕೈಂಕರ್ಯಗಳಿಗೆ ವಪ್ಪಿಕೊಳ್ಳುವದು ಯಿಲ್ಲಂದಾ ಮುಂದೆ ಯೀಗ್ರಾ  
127. ಮಗಳೊಳಗಣ ನಿಧಿನಿಕ್ಷೇಪಜಲ ತರುಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾ  
128. ಮಿಶಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂವ್ಯಗಳೂ ಯೀ ಶ್ರೀ  
129. ಮಠಕೆ ಸಲುವದ್ದು ಯಿಲ್ಲಂದ ಮುಂದೆ ಮಾಡುವ ದಾನಾದಿವೈವಹಾರ  
130. ಚತುಷ್ಟಯಕು ಶ್ರೀಗಳವರೆ ಬಾಧ್ಯರಾದ ಕಾರಣ ಶ್ರೀ|| ||ಶ್ರೀಗೆ  
\*131. ೪ವರು ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾರಾಧನ

\* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜ ವಡೆರು ಎಂದು ಮೊಹರಿದೆ.

132. ಕೈಂಕರ್ಯ ತಫೋನು ಪಾಂನಾದಿ ಸಾರ್ವಕಾಲದಲ್ಲು ಆ ಚಂದ್ರಾರ್ಕವೂ  
 133. ನಮ್ಮ ಸಂತತಿ ಪಾರಂಪರ್ಯವಾದ ಶ್ರೇಯೋಭಿ ವೃದ್ಧಿಗೋಸ್ಕರ ಅನು  
 134. ಗ್ರಹಾಮಾಡುತ್ತಾ ನಿರುಪಾಧಿಕನರ್ವಮಾನ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕವೂ  
 135. ಅನುಭವಿಸಿಕೊಂಡು ಬರದೇಕೆಂದು ಆತ್ಮೀಯಸಗೋತ್ರದ ಆಶ್ವ  
 136. ರಾಯನ ಸೂತ್ರದ ರುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡ  
 137. ಯರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದಾ  
 138. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಮ್ಯತಾಪಾ ಪ್ರ  
 139. ತಿಮ ವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕವೀರ ಯ  
 140. ದುಕುಲ ಪಯಃಪ್ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಮ  
 141. ಕರಮಧ್ಯ ಶರಧಸಾಧ್ಯಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹ  
 142. ನುಮದ್ಗರುಡ ಕುರಾರ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀ  
 143. ಶೂರ ಕೃಷ್ಣರಾಜವಡಯರವರು ಸಾಷ್ಟಾಂಗ ನಮಸ್ಕಾರ ಪೂರ್ವ  
 144. ಕದಿಂದಾ ಬರಶಿ ಮೃಶಿದ ಗ್ರಾಮ ಧೂನಾಧನಾ|| ಅದಿತ್ಯಚಂದ್ರಾ  
 145. ವನಿರೋನಲಶ್ಚ ದ್ಯೌರ್ಧೂಮಿ ರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ  
 146. ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಪುರ್ಣಿಚ ಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಂ||  
 147. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ  
 148. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾ  
 \*149. ತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರಿ ಅನ್ಯದತ್ತಾ ಚಮಾತಾನ್ಯಾದ್ಧತ್ತಾಂ  
 150. ಧೂಮಿಂಪರಿತ್ಯಜೇತ್ || ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿ ವಂಶ  
 151. ಜಾವಾಯೇ ಧೂಮಿಪಾಃ ಸತತಮುಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ | ಮ  
 152. ದ್ಧರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದ ಪದ್ಮಯು  
 153. ಗಳಂ ಶಿರಸಾನತೋಸ್ಥಿ || ತಾರೀಕು ಅನೆ ಮಾಹ ಜನವರಿ ಸ ೧೮೧೭  
 154. ನೆ ಯಸವಿಯಲ್ಲು ಹಜೂರುಮುನಪ್ರಸನ್ನೆಯನ ಬರಹಾ

ಸದರಿ ಅದೇ ಸನ್ನದಿನ ಮುಂದಣ ಸಾಲುಗಳಲ್ಲಿರುವ ಪ್ರತ್ಯೇಕ ಕೈಬರಹ.

- |   |  |
|---|--|
| 1. ಅಪಣೆ ಕೊಡಿಶಿರುವ ತಾಲ್ಕು ಆರು ರಲ್ಲ           | 10. ಜು ಕಂಟರಾಯಿ ಯರ್ದುಡು ಸಾವಿರದ<br>೨೨೪೨  ೩  ೧೦ |
| 2. ಗ್ರಾಮ ಯಂಟು ದಾಖಲೆ ಹದಿಮೂರು<br>೮ ೧೩         | 11. ಯನ್ನೂರು ನಾಲ್ಕುತಯರಡು ವರಹಾಯಂ               |
| 3. ಕೆರೆ ಐದು ೫ ಕಟಿ ವಂದು ೧ ಅಣಿ ವಂ             | 12. ಟು ಹಣಾ ಮುಪಾಗಾದ ಸದರಿ ಅಪಣೆ                 |
| 4. ದು ೧ ಕಾರ್ಲೆವಂದು ೧ ಕೈ ಸಹಕ್ಕುಲ್ಲದೇರೀ       | 13. ಕೊಡಿಯಿರುವ ಆರು ತಾಲ್ಕುನ                    |
| 5. ಜು ಯರುಡು ಸಾವಿರದ ಯಂಟುನ್ನೂರು<br>೨೮೮೪  ೪  ೦ | †14. ಲ್ಲ ಗ್ರಾಮಯಂಟು ದಾಖಲೆ ಕೆರೆಕಟಿ             |
| 6. ಯಂಧತ ನಾಲ್ಕುಮರಹಾಪು ವೊಂಧತುಹಣ               | 15. ಅಣಿ ಕಾರ್ಲೆ ಸಹಾ ಆಚಂದ್ರಾರ್ಕ ವಾ             |
| 7. ಹಾಗದಲ್ಲ ಲ:ಕಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ಕಂಟಿ        | 16. ಗಿ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ              |
| 8. ರಾಯಿ ಆರುನ್ನೂರು ನಾಲ್ಕುತ ಯರುಡು<br>೬೪೨೯     | 17. ಣ ಸ್ವಾಮಿಯವರ ನಿತ್ಯತದಿ                     |
| 9. ವರಹಾಲು ಅಡು ಜಾತಾ ಬಾಕ್ಸಿ ನಿಂತ ಬೇರೀ         | 18. ಯಾರಾಧನೆ ಕೈಂಕರ್ಯದ ಬಗ್ಗೆನ                  |
|   | 19. ರ್ವವಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಶಿ ಯಿ                |
|   | 20. ರುವದರಿಂದ ಶ್ರೀಮದ್ವೈಂಹೃತಂ                  |

\* ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆ.

† ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆ.

21. ತ್ರ ಪಂಚಾವತಾರ ಸರ್ವತಂತ್ರ
22. ಸ್ವತಂತ್ರರಾದ ಮೈಹಿತುರು ಸಂ
23. ಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ
24. ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮ
25. ಠ ಪಾರಂಪರ್ಯವಾಗಿ ಅನುಧ
26. ಪಶಿಕೊಂಡು ಶ್ರೀಸಂನಿಧಿಯಲ್ಲಿ
27. ನಮ ಸಂತತಿ ಸಾರೋಧಾರವಾಗಿ

- \*28. ಪರಮಾನ್ನಗ್ರಹಪುರ್ವಕ ಪು
29. ಣವಾದ ಅಮೋಘ ಅಶೀರ್ವಾ
30. ದಗಳನ್ನು ಮಾಡತಾ ಬರೆದೇ
31. ಕೆಂಬದಾಗಿ ತ್ರಿಕಾಲದಲ್ಲು ಶಿರ
32. ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ
33. ಬರದು ವಶಿಸಿದ ಭೂದಾನದ
34. ಶಾಶನ ಸಹಿ ತಾರೀಖು ಸದರ

ರುಜು ಶ್ರೀಕೃಷ್ಣ

ಈ ಬಳಿ  
ಕನ್ನಡಕ್ಕರದ ಮೊಹರಿದೆ.



*Transliteration.*

1. śubham astû<sup>1</sup>viśu [d]dha-vijñāna-ghana-svarūpaṃ vi-
2. gnāna-viśrāṇana-baddha-dīkṣhaṃ [ ]<sup>1</sup>dayānidhiṃ dēha-
3. bhṛitām śaraṇyaṃ dēvaṃHayagrīvaṃ ahaṃ pra-
4. padye<sup>1</sup>Lakṣmīnārāyaṇa śrīmān Śrīyaṃ Alīm-
5. gya vakshaśī nityaiśvarya-pradātāham ityayaṃ tva-
6. bhava-pradaḥ<sup>1</sup>śrīmat-Kāntimatēyāya Kām.-
7. chīpūrṇa-manasvinē śrīmat-Kuraṃgga-pūrṇa-Srī-
8. bhāshyadāya namō namaḥ<sup>1</sup>śrīmatē sarva-taṃ-
9. trēshu svatantrāya sudhīmatē<sup>1</sup>kavi-tārkaika-
10. śīmḥāya Vēdānta-guravē namaḥ<sup>1</sup>chirakāla-
11. tapō-labhyau narakārti-nivārakau Parakāla-
12. yatīndrasya charaṇau śaraṇaṃ vraje<sup>1</sup>
13. śrīmad akhilāṃḍakōṭi-brāhmināṃḍa-maṃ-
14. ḍalōpari brāhmadīnām avānmanasa-gōcha-
15. rāyutāditya-vidyōditāprākṛita-sarva-saṃ-
16. pat-samruddha-śrī-Vaikunṭhaṇagara-nayanāyama-
17. nānaṃdamaya-divya-ratna-maṃṭapa-madhya-vila-
18. sat-phaṇāmaṇi-sahasra-maṇḍit-ānanta-śē-
19. shapīṭha-mahārāja-mudrā-virājamāna śrī
20. Vaikunṭha-vallabha-divyājñā-vatīrna-durvādi-garva-

\* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದೆ.

21. nirvâpaṇa-nipuṇa śrīmaś-Chhâriraka-mahâbhâ-
22. shya-rachanâ-châturî-dhurîṇa śrīmad-Râmânujâ-
23. chârya-yativarânugraha-labdha-chatus-saptati-saṃ-
24. khyâ-nishṇâta-Vaiṣṇavakula-bhadrâsana-samullasa-
25. ś chhriṃad vēdamârga-pratishṭhâpanâ-chârya paramahaṃ-
26. sa- parivrâjakâchârya sarva-tantra-svatamtrôbha-
27. ya-nigamâmtâchârya-śrīmat-Kavikathaka-kaṃ-
28. ṭhîrava-charaṇa-naḷina-yugaḷa-vimṇyasta-samastâtma-
29. bhara śrīmad Râmânuja Parakâla-saṃyyamîṃ-
30. dra-kṛipânugrahita śrīmad Bramhatamtra Ghaṇ-
31. ṭâvatâra Parakâla-guruvara-samarâdhitta śrī-
32. mad akhilânḍakôṭi-branḥâmḍanâyaka śrī-
33. man-maṭha-saṃsthita śrī Hayagrîva Lakshmî-nârâya-
34. ṇa-svâmîyavara saṃnnidhige
35. Harêr Lîlâvarâhasya daushṭrâ-daṇḍas sa pâtu naḥ! Hêmâdri-kalaśâ  
yatra
36. dhâtri chhatra-śriyaṃ dadhau! namas tēstu Varâhâya lîlayôddharatē
37. mahîṃ! khura-madhhyâ-gatô yasya Mēruḥ kkaṇa-kaṇâyatē! pâtu
38. trîṇi jaganti saṃtatam akûpârâd dharâṃ uddharan kriḍâ-krôḍa-kaḷē-
39. baras sa bhagavân yesyaika-daushṭrâṃkure Kûrmaḥ kkaṃdati nâḷati  
dvirasanô
40. patraṃti digdantīnaḥ Mēruḥ kôśati mēdinī jalajati vyômâpi rô-
41. lambati! svasti śrī vijayâbhyudaya Śâlivâhana-śaka-varsha-ga-
42. ḷû 1738 ne sanda vartamânavâda Dhâtunâma-saṃvatsarada Mâ-
43. gha śudha 10 Sôma-vâradallû Âtrēyasagôtra Âśvalâya-
44. na-sûtra Rukśâkhânu-vartigalâda Kṛishṇarâjavarâdayaravara pautra-
45. râda Châmarâjavarâdayaravara putrarâda śrīmad râjâdhi-
46. râja râjaparamēśvara prauḍha-pratâpâ-pratīma-vīranarapati biru-
47. daṃtembara-gaṇḍa lôkaika-vīra Yadukula-payah-ppârâvâra-
48. kaḷânidhi śaṃkha chakrâṃkuśa makara machchhya śarabha sâlva  
gaṇḍabhêruṃ-
49. ḍa dharanī-varâha Hanumad Garuḍa kuṭhâra Kaṇṭhîravâdyanêka-  
biru-
50. dâṃkita Mahîśûra Kṛishṇarâjavarâdayaravaru sâshtâṃggavâgi na-
51. maskariśi bareśi vappiśida bhûdâna-sâdhana adâgilasṃad-guru-pa-
52. ramparâ-prâptavâda yî-maṭhadalli yiruva Śrī Hayagrîva Lakshmînâ-
53. râyaṇa-dēvara pûjâ-vutsavâdi-kaimkaryagaligôskaravâgi Kârṭi-
54. ka ba 30 Mangalavâra Sûryôparâga parvaṇi- puṇya-kâladallû
55. sahiranyôdaka-dâna-dhârâ-pûrvakavâgi dhâreneradu koṭīru-
56. va bhûdânada bagye nêmakâ mâḍi koṭṭīruva grâmagalâ -vivarrâ Paṭa-

57. ɳa Asṭagrāmada tālōku Bēvinahaḷi hōbaḷi vaḷitavāda Chimmaḷi
58. asali grāma vandu dākhale nālku kere vaṁḍake saha yināmati vuttāram-
59. nnuḷida bēriju kaṁṭirāyi muṁnnūra aivatu yēlu varahavū haṇa
60. muppāga paiki lukasānu bēriḷige vajā kaṁṭirāyi nūra yippattu
61. vandu varahavū vaṁbhatu haṇa muppāgū viṣa jātā Yuva-saṁvatsa-
62. rada sāguvaḷimērege niṁta bēriju kaṁṭirāyi yinnūra mūvattu ai-
63. du varahavū haṇa muppāgu mūru viṣada grāma 1 Kyātanahaḷi hō-
64. baḷi vaḷitavāda Doḍegaḍana-Koppalu asalli vandu dākhale vandake
65. saha yināmati vuttārann uḷida bēriju ainūra tombhata yaraḍu
66. varahavū yēlu haṇa muppāgū mūru viṣa paiki lukasānu bēri-
67. ḷige vajā nāluvatu mūru varahavū yēluhaṇa aḍū yaraḍu viṣa
68. jātā bāki Yuva-saṁvatsara-ssāguvaḷi mērege niṁta bēriju ainūra-
69. nāluvattu vaṁbhatu varahavū hāgū viṣada grāma vaṁḍu Attikuppe tā-
70. lōku Jāganakere-hōbaḷi vaḷitavāda Sārangi-grāma asali vandu
71. kere vandake-saha yināmati vuttārann uḷida bēriju muṁnnūra arava-
72. tu vandu varahavū aīdu haṇa paiki lukasānu bēriḷige vajā yaṁ-
73. bhatta vaṁbhatu varahavū hāgu mūru viṣa jātā bāki Śrīmukha-saṁva-
74. tsarada sāguvaḷi mērege niṁta bēriju yinnūra yappata yaraḍu
75. varahavū nālku haṇa aḍavū vaṁḍu viṣada grāma vandu Maṇḍeda
76. tālōku Keragōḍu hōbaḷi vaḷitavāda Gauḍigere asali vaṁḍu dā-
77. khali vaṁḍu kere yeradake saha yināmati vuttārannuḷida bēriju
78. kaṁṭirāyi ainūra yaṁbhata aīdu varahavū nālkuhaṇa muppā-
79. ga paiki lukasānu bēriḷige vajā yinnūra yaṁbhata aīdu varahavu
80. nālkuhaṇa muppāga jātābāki Bhāva-saṁvatsarada sāguvaḷi-mēre
81. niṁta bēriju muṁnnūra varahada grāma vaṁḍu yī-hōbaḷi vaḷita Kō-
82. ḍihaḷi asali vaṁḍu kere vaṁḍake saha yināmati vuttārannuḷida bē-
83. rriju kaṁṭirāyi nūra yippattu vaṁḍu varahavū yēluhaṇa aḍa-
84. vū yaraḍu viṣa paiki lukasānu bēriḷige vajā aivatu āra varahavu
85. yēlu haṇa aḍu yaraḍu viṣa jātā Bhāva-saṁvatsarada sāguvaḷi mēre
86. niṁta bēriju aravatu aīdu varahada grāma 1 Sōsale tālōku Kāra-
87. gahaḷi asali grāma vaṁḍu dākhali yaraḍake saha yināmati vuttā-
88. ranuḷida bēriju kaṁṭirāyi yinnūru mūru varahavū yaraḍu-
89. haṇa mūru viṣa paiki lukasānu bēriḷige vajā vaṁbhatu varahavū
90. vaṁbhatu haṇa aḍū mūru viṣa jātā Bhāva-saṁvatsarada sāguvaḷi-mē-
91. re niṁta bēriju nūra tombhata mūru varahavū yaraḍu haṇa a-
92. ḍada grāma 1 Būkinakere tālōku Kallahaḷi asali vaṁḍu dākhale
93. vaṁḍu aṇe vaṁḍu kâlve vaṁḍake saha yināmati vuttārannuḷida bē-
94. riḷu nānūra aivatu āru varahavū yaṁṭu haṇa paiki lukasānu
95. bēriḷige vajā yippattu aīdu varahavū aḍū viṣa jātā Śrīmukha-
96. saṁvatsarada sāguvaḷi-mēre niṁta bēriju nānūra mūvatu vaṁḍu varaha-

97. vù yêlu haṇa hāgu mûru vîsada grâma 1 Nâgamangala tâlô-
98. ku Śrîrâmnahaḷi hôbai vaḷitavāda Kalladēvanahaḷi asali vaṁḍu
99. dākhali nālku kaṭe vaṁḍake saha yināmatti vuttārannuḷida bērrîju
100. kaṇṭirāyi yimnnûra âru varahavû yaraḍu haṇa paiki luka-
101. sânu bērijige vajâ hattu varaba jâtâ Śrîmukha-saṁvatsarada sâguva-
102. ḷi mēre nimta bērrîju nûra tombhattu âru varahavû yaraḍu haṇa-
103. da grâma vaṁḍu aṁttu tâlôku ârarallû asali grâma yaṁ-
104. ṭu dākhale hadimûru kere aidu kaṭe vaṁḍu aṇe vaṁḍu
105. kâlve vaṁḍake saha yināmattinuḷida bērrîju yaraḍu sâvirada
106. yaṁṭanûra yaṁbhatu nālku varahavû vaṁbhatu haṇa hāga
107. paiki lukasânu bērrîjige vajâ âranûra nâluvattu yaraḍu vara-
108. havû aḍa jâtâ sadara mēre nimta sâguvaḷi mērege bērrîju ya-
109. raḍu sâvirada yimnnûra nâluvatu yaraḍu varahavû yaṁṭu
110. haṇa muppāgada yî grâmagalaṁnnu Âtrēya-gôtra Âśvalā-
111. yana-sûtra Rukṣâkhânuvartigalâda Kṛishṇarāja-vaḍayaravara
112. putrarâda Châmarāja-vaḍayaravara putrarâda śrîmad râ-
113. jâdhirāja rājaparamēśvara prauḍha-pratâpâ-pratima vîranarapati
114. birudamtembara-gaṇḍa lōkaikavîra Yadukula-payahppâ-
115. râvâra-kaḷānidhi śaṁkha chakrâṁkuśa-makara machchhya śarabha sâ-
116. ḷva gaṇḍabhêruṇḍa dharanî-varâha Hanumad Garuḍa kuṭhâra
117. kaṇṭhîravādyanêka birudamkita Mahîsûra-Kṛishṇarāja-vaḍa-
118. yaravaru dhârâ-dattavâgi sarvamânyâ koṭṭuyiruva yî
119. grâmagalaṁnnu śrîmaṭhada havâlu mādataka bagye âyâ tâlô-
120. kada Amaludârige nirûpagalaṁnnu barakotṭu yiruva mērege
121. yî grâmagalaṁnnu śrîmaṭhada havâlu mādikoṇḍu yî grâ-
122. magaḷa yalle chatussîme vaḷagaṇa kâḍaramba nîrâramba tô-
123. ṭa tuḍike aṇe achchukaṭṭu magga manevana jâttikûta samayâ-
124. châra yîchala-pairu giḍagâvalu sumka pommu mumtâda
125. â sakala-svâṁmyavaṁnu rûhariṣi rēkhe mādî-koṇḍu śrî-dē-
126. vara kaimkaryagalige vappiśikoḷuvadu yillimda munde yî grâ-
127. magaḷolaṇa nidhi nikshêpa jala taru pâshâṇa akshîṇa âgâ-
128. mi śidha sâdhyamgaḷemba ashtabhôga-tēja-svâṁmyagaḷû yî śrî-
129. maṭhake saluvaddu yillimda munde māḍuva dâṇâdi-vyevahâra-
130. chatuṣṭayaku śrîgaḷavare bādhyarâda kâraṇa śrî "Śrîga-
131. ḷavaru śrî Hayagrîva Lakshmînarâyana dēvara pujârâdhana
132. kaimkarya tapônushṭhânâdi sârvakâlādallu â-chandrârkavû
133. naṁna saṁtati pâraṁparvav âda śrēyôbhivṛiddhigôskara anu-
134. grabâ māḍuttâ nirupâdhika-sarvamânyavâgi â-chandrârkavû
135. anubhavisikoṇḍu barabêkendu Âtrēyasa-gôtrada Âśva-
136. lâyana-sûtrada Rukṣâkhânuvartigalâda Kṛishṇarāja-vaḍa-

137. yaravara pautrarâda Châmarâja-vaḍayaravara putrarâdâ
138. śrīmad rājādhirāja rājaparamēśvara prauḍha pratâpâ pra-
139. tina vīra narapatti birudantembara gaṇḍa lōkaikavīra Ya-
140. dukula-payah-ppârāvâra-kalānidhi śamkha-chakrāmkūsa ma-
141. kara machhya śarabha sâlva gaṇḍabhêruṇḍa dharapî-varâha Ha-
142. numad Garuḍa kuṭhâra kaṇṭhîravâdyanêka-birudānkita Mahî-
143. śūra Kṛishṇarâjavadayaravaru sâshtāṃga-namaskâra-pûrva-
144. kadimîâ barasî vappisîda grâma-bhûsâdhanâ || âditya-chandrâ-
145. v anilô nalaścha dyaur bhûmîr âpô hṛidayam yamaścha
146. ahaścha râtrîścha vubhêcha sandhye dharmaścha jânâti narasya vṛittam ||
147. svadattâ [d] dviguṇam puṃnyam paradattānu-pālanam para-dattâ-
148. pahârēṇa sva-dattam nishphalam bhavêt || svadattâ putrikâ dhâ-
149. trî pitṛidattâ sahôdari amnyadattâ cha mâtâ syâd dattam
150. bhûmim parityajêt || mad-vaṃsajâḥ para-mahipati-vaṃsa-
151. jâ vâ yê bhûmipâḥ satatam ujvala-dharma-chittâḥ || ma-
152. d-dharmam êva satatam paripâlayanti tat-pâda-padma-yu-
153. gaḷam śirasâ natôsmi || târîku 2 ne mâhe Janavari san 1817
154. ne yisaviyallu hajûrru munashi Prasannaiyana barahâ sadari

*In separate handwriting in the same sannad below.*

1. apane koḍisîruva tâlku âruralli
2. grâma yaṃṭu dâkhali hadimûru
3. kere aîdu 5 kaṭe vaṃdu 1 aṇe vaṃ-
4. du 1 kâlve vaṃdu 1 kke saha kkullu bêrrî-
5. ju yaruḍu sâvirada yaṃṭu nnûrru
6. yaṃbhatanâlku varahâvu vom̐bhatu haṇa
7. hâgadalli lukasânnu bêrrîjige vajâ kaṇṭi-
8. râyi ârru nnûru nâlvata yaruḍu
9. varahâvu aḍu jâtâ bâkki nim̐ta bêrrî-
10. ju kaṇṭirâyi yarruḍu-sâvirada
11. yinnûru nâlvata yaruḍu varahâ yaṃ-
12. ṭu haṇâ mupâgâda sadarri apane
13. koḍîsî yîruva âru tâlkuna-
14. lli grâma yaṃṭu dâkhale kere kaṭe
15. aṇe kâlve sahâ â-chandrârkavâ-
16. gi śrî Hayagrîva Lakshminârâya-
17. ṇa-svâmiyavara nitya-tadi-
18. yârâdhane kaim̐karyada bagye sa-
19. rruvam̐am̐nyavâgi samarpiśi yi-
20. ruvadarim̐da śrīmad Bramha-tan-



21. tra Ghaṇṭāvatāra sarvatantra
22. svatantrarāda Maihiśurru saṃ-
23. sthānada parama-gurugaḷāda
24. śrī Parakālasvāmigaḷavara ma-
25. ṭha pāraṃparyavāgi anubha-
26. vaśi koṇḍu śrī-saṃnnidhiyalli
27. naṃma saṃtati sārôdhâravâgi
28. paramānnugraha purvaka pu-
29. rṇavāda āmôgha āśīrvâ-
30. dagaḷaṃṇu māḍutâ bare-bê-
31. kembadâgi trikāladallu śira-
32. sâshṭhāṃgavâgi namaskariśi
33. baradu vapiśida bhūdānada
34. śāsana sahi târikhu sadara

rruju Śrīkrishṇa

Seal

Māhārāja

Maisura Krishṇarāja

Vaḍeyaravaru

*Note.*

This is another of the grants of Kṛishṇarāja Vaḍeyar III and is written on several sheets of paper all of which are now mounted on cloth and this is the longest of all the records in the Parakāla Matt published here.

Above the sannad is the signature of the king (?) in Mahratti characters and a seal with Persian characters containing the name of the king. On each side of the seal are later signatures or initials in English dated 20th May 1879 and 27th July 79 of the "Superintendent" and his assistant, etc., who examined the above nirûp in later times.

At the beginning of each page is a seal to the left in the Nāgari characters with the legend Śrī Chāmarāja Vaḍera tanuja Kṛishṇarāja Vaḍeru. The sannad begins with 5 invocatory verses:—

I seek refuge in the god Hayagrīva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings. The glorious Lakshminārāyaṇa embracing Lakshmi on his breast renders protection to all proclaiming that he is the bestower of eternal wealth. Salutation to (Rāmānuja) whose mother was Kāntimati and

who had Kānchîpūrṇa always in mind and who gave Śrîbhāshya to Kurangapūrṇa. Saluation to the wise guru Vêdānta who is a master of all *tantras*, who is a lion to poets and logicians. I take refuge in the feet of Parakāla-Yatîndra, which can only be attained by long austerities and which remove all torments of hell.

(2) Then the donees are named as the gods Hayagrîva and Lakshminârāyaṇa in the matt of Parakālasvâmi. The gods are praised as the masters of the myriads of worlds and worshipped by the great guru Brahmatantra Ghaṇṭâvatâra Parakāla. The prose passage in praise of the above guru may be translated as follows:—

Adorner of the throne of the 74 families of Vaishṇavas set up by the favour of the great ascetic Rāmānujâchârya who is born in the earth under the orders of the lord of Vaikuṇṭha (Nârāyaṇa) shining with royal grace on the seat formed by Ananta Śêsha adorned with thousand jewelled hoods in a divine jewelled pavilion which is the eye of the city of Vaikuṇṭha rich with supernatural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahma and others and situated above in the Brahmāṇḍa (universe) comprising several millions of worlds: and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Śārîraka Sûtras.

The above guru of the Parakāla Matt is also praised as the establisher of the Vedic religion, paramahamsa-parivrâjakâchârya, well-versed in all the *tantras*, a teacher of both the Vêdântas (Sanskrit and Tamil), a dependant on the lotus feet of Vêdântadêśika (Kavi-kathaka-kaṇṭhîrava, a lion to poets and logicians) and a disciple of the great ascetic Rāmānuja Parakāla.

We have next three invocatory verses in praise of the Boar Incarnation (See M. A. R. 1933, P. 141, 186 for a translation of these stanzas).

The nirûp next gives the date of the grant as Ś 1738 Dhātu sam. Mâgha śu 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A. D. its English equivalent.

The donor is named Mahîśûra Kṛishṇarâja Vaḍeyar (III) son of Châmarâja Vaḍeyar and grandson of Kṛishṇarâja Vaḍeyar (II). The usual titles are applied to him. See M. A. R. 1935, P. 167.

*Details of the gift:—*The nirûp states that after doing obeisance to the guru of the Parakāla Matt which is praised as the matt of the succession of his gurus (asmad-guru-paramparâ-prâptavâda) the king had made a gift of lands for services of the gods Hayagrîva and Lakshminârāyaṇa in the matt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kârtika (19th November 1816 A. D.) and the details of the villages comprising the gift are given herein.

*Details of the villages given:—*(1) The village Chimmali and its 4 hamlets and 1 tank in the Bêvinahallî hobli of Paṭṭaṇa Asṭagrâma taluk. Gross income of

the village excluding inam lands is 357 varahas and  $1\frac{3}{4}$  haṇas. Deducting out of this 121 varahas, and  $9\frac{3}{4}$  haṇas and 1 vīsa for *luksānu* (loss) net income for the year Yuva is 235 Kaṇṭirāya varahas,  $1\frac{3}{4}$  haṇas and 3 vīsas.

(2) The village Doḍegaudana Koppalu with 1 hamlet in the Kyātanahaḷḷi hobli: gross income excluding inam lands: 592 varahas  $7\frac{3}{4}$  haṇas 3 vīsas. Deducting 43 varahas,  $7\frac{1}{2}$  haṇas and 2 vīsas for *luksānu*, net income amounts for the year Yuva to 549 varahas, 1 hāga and 1 vīsa.

(3) The village Sārangi with 1 tank in the Jāganakere hobli in Attikuppe taluk: Gross income excluding inam lands, 361 varahas 5 haṇas: deduct for *luksānu* 89 varahas 1 hāga and 3 vīsas: net income for the year Śrīrukha: 272 varahas  $1\frac{1}{2}$  haṇas and 1 vīsa.

(4) The village Gaḍigere in Keregōḍ hobli, Maṇḍya Taluk with 1 hamlet and 2 tanks: Gross income excluding inam lands 585 varahas  $4\frac{3}{4}$  haṇas: deduct for *luksānu* 285 varahas  $4\frac{3}{4}$  haṇas: net income for the year Bhāva, 300 varahas.

(5) The village Kōḍihaḷḷi in the above hobli with 1 tank. Gross income excluding inam, 121 varahas  $7\frac{1}{2}$  haṇas and 2 vīsas. Deduct for *luksānu* 56 varahas  $7\frac{1}{2}$  haṇas and 2 vīsas. Net income is 65 varahas.

(6) The village Kāragahaḷḷi in Sōsale taluk with 2 hamlets: Gross income excluding inam—203 varahas 2 haṇas and 3 vīsas: Deducting for *luksānu* 9 varahas  $9\frac{1}{2}$  haṇas and 3 vīsas, net income for the year Bhāva amounts to 193 varahas and  $2\frac{1}{2}$  haṇas.

(7) The village Kallahaḷḷi in Būkinakere Taluk with 1 hamlet, 1 dam 1 channel: Gross income excluding inam—456 varahas, 8 haṇas. Deduct for *luksānu* 25 varahas 1 aḍḍa and 1 vīsa: Net income for the year Śrīrukha—431 varahas 7 haṇas, 1 hāga, 3 vīsas.

(8) The village Kallāḍēvanahaḷḷi in Śrīrāmanahaḷḷi hobli in Nāgamangala taluk with 4 hamlets and 1 embankment: Gross income 206 varahas and 2 haṇas: Deducting for *luksānu* 10 varahas, net income for the year Śrīrukha amounts to 196 varahas and 2 haṇas.

Total number of villages 8 in 6 taluks with 13 hamlets, 5 tanks, 1 embankment, 1 dam and 1 channel: total gross revenue of these is 2384 varahas, 9 haṇas and 1 hāga: Deducting 642 varahas and one aḍḍa for *luksānu* net income is 2242 varahas 8 haṇas and 3 hāgas.

The king's titles are repeated again and instructions are given to the amildars of the taluks concerned to make over the said villages to the Parakālasvāmi Matt. All the rights, powers and possessions in the said villages including taxes on lands depending on rain or irrigation, gardens big or small, embankments, *achkat*, loom tax, house tax, caste tax, religion tax, tax on wild date trees, tax on forests, pasture tax, customs duties, etc., were to be enjoyed by the matt and utilised for the services of the gods. The guru of the Matt was asked to pray for the prosperity

of the king and his descendants at all times during the performance of the services to the gods and while engaged in austerities. The guru had the four rights of sale, gift, etc., of the said villages :—

The usual imprecatory verses come next. The scribe who wrote this is named Prasannaiya, hajûr munshi.

At the end of the record the substance of the grant is written in the king's own handwriting testifying to the king's sanction of the grant. It may be translated as follows :—

In the 6 taluks as per order, for the 8 villages, 13 hamlets, 5 tanks, 1 *katte*, 1 *ane* (dam), and 1 canal gross income is 2884 varahas, 9 haṇas and 1 hâga. Of this must be deducted for *luksānu* (loss) 642 varahas and 1 adḍa. The balance or net income is 2242 varahas 8 haṇas, 3 hâgas. The above eight villages, hamlets, tanks, *katte*s, *anes* and canals in the 6 taluks have been granted perpetually for the daily tadiyahârâdhana (worship or the feeding of the devotees) and services of the gods Hayagrîva and Lakshminârâyaṇa free of all imposts. Accordingly the illustrious Ghaṇṭâvatâra, sarva-tantra-svatantra Parakâlasvâmi who is the *parama-guru* (chief preceptor) of the Mysore State might enjoy the same in spiritual succession to the Matt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (*sishṭāṅga*) of obeisance bowing our head three times a day and grant this charter of the gift of land. Signature to the above. Date given above.

Signature Śrī Kṛishṇa. Seal of Kṛishṇarâja Vaḍeyar in Kannada characters.

## 23

A sannad of Kṛishṇarâja Vaḍeyar III dated 1819 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೯ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮರಾಠೀ ಅಕ್ಷರದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ರುಜುವೂ ಫಾರ್ಸಿ ಅಕ್ಷರದ ಮೊಹರೂ ಮೇಲ್ಪಾಗದಲ್ಲವೆ.

1. ಸ್ವಲ್ಪಶ್ರೀವಿಜಯಾಧ್ಯುಧಯ ಶಾಲವಾಹನ ಶಕೆ ವರುಷಂಗಳು  
೧೭೪೦
2. ಸಾವಿರದ ಯಳನೂರ ನಾಲ್ಕುತನೆ ಬಹುಧಾನ್ಯನಾಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ
3. ಬ ೧೦ ಗುರವಾರದಲ್ಲು ಮಹೀಶೂರ ಸಂಸ್ಥಾನದ ಪರಮಗುರು

4. ಗಳಾದ ಶ್ರೀಮದ್ಭಕ್ತಂತ್ಯ ಘಂಟಾವತಾರ ಪರಕಾಲ ಸ್ವಾ
5. ಮಿಗಳವರ ಮಠದ ಶ್ರೀಯವರ ಸಂಸ್ಥೆಗೆ || ಆತ್ಮೀಯಸಗೋತ್ರ
6. ಆತ್ಮರಾಯನ ಸೂತ್ರ ರುಕ್ಮಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣ ರಾಜ ವಡಯ
7. ರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮ
8. ದ್ರಾಪಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮ ವೀರ
9. ನರಪತಿ ಬಿರದಂತೆಂಬರ ಗಂಡ ರೋಕೈಕ ವೀರಾಯದುಕುಲ |
10. ಪಯುಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುಲಾರ
11. ಮಕರ ಮತ್ಸ್ಯ ಶರಧನಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗ
12. ರುಡ ಕಂಠಿರವಾದ್ಯನೇಕ ಬಿರದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ
13. ರಾಜ ವಡಯರವರು ಬರಶಿಕೊಟ ದಾನಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ
14. ಅದಾಗಿ ಶ್ರೀಮಠದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾ
15. ರಾಧನೆ ಕೈಂಕರ್ಯ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣಿ ಪುತ್ಸವಾದಿಗಳು ಮುಂತಾದಕ್ಕೆ
16. ದರ ಮಹ ಕಂಟೀರಾಯಿಗ ಗಂಜಿಂಗ ಸಾವಿರದ ಐವತ್ತುವರಹಾದ ಮೇರಿಗೆ
17. ಸಾಲಿಯಾನಾ ಕಂಠಿರಾಯಿ ಹನ್ನೆರಡು ಸಾವಿರದ ಆರನೂರುವರಹಾ
18. ನೇಮಕ ಮಾಡ್ತಿ ತಾಲುಕಗಳಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆ ಕೊಡ್ತಿಯಿರುವವರಾ
19. ಓಂಂಕ ಉಭಯ ಅಪ್ಪಗ್ರಾಮ ತಾಲ್ಲುದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦೦
20. ಗಂಜಿಂಗ ಮಯ್ಯೂರು ಅಪ್ಪಗ್ರಾಮದಿಂದಾ ಗ ೧೨೫೦ ಲ್ಲ
21. ಗಂಜಿಂಗ ಪಟ್ಟ ಅಪ್ಪಗ್ರಾಮದಿಂದಾ ಗ ೧೨೫೦ ಲ್ಲ  
ಓಂಂಕ
22. ಓಂಂಕ ಅತ್ತಿಕುಪ್ಪೆ ತಾಲುಕದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦೦
23. ಓಂಂಕ ಚೆನ್ನರಾಯಪಟ್ಟ ತಾಲ್ಲುತಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦೦
24. ಓಂಂಕ ಕಿಕ್ಕೇರಿ ತಾಲ್ಲುದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦೦
25. ಓಂಂಕ ಬುಕ್ಕನಕೆರೆ ತಾಲ್ಲುದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦೦
26. ೧೨೬೦೦೦ ಉಭಯ ಕಂಟೀರಾಯಿಹನ್ನೆರಡುಸಾವಿರದ ಆರನೂರು
27. ವರಹಾ ಶ್ರೀಮಠಕ್ಕೆ ಕೊಡುವಂತೆ ತಾಲ್ಲುಗಳಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆಕೊಡ್ತಿಯಿ
28. ಧೀತ್ತು ಶ್ರೀಮಠದಾನಶಾಸನ ಅಪ್ಪಣೆಕೊಟ ಪ್ರಕಾರಾ ಬಹುಧಾನ್ಯ ಸಂ
29. ವತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ೫ ಶುಕ್ರವಾರ ಗುರೈ ಜನವರಿ ಆರಭ್ಯಾ ಯಿಂಗರೆ
30. ಜಿತ್ತಿಂಗ ಕಾಯದೆ ಮೇರಿಗೆ ಬರತ್ಯ ಐವಜಂನ್ನು ತರಶಿಕೊಳುತ್ತಾ
31. ಶ್ರೀಮಠದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣದೇವರ ಪೂಜಾರಾಧನೆಕೈಂ
32. ಕರ್ಯ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣಿ ಮುಂತಾದ ಪುತ್ಸವಾದಿಗಳನ್ನು ಸಕಲ
33. ಸಂಭ್ರಮದಿಂದಾ ನಡ್ವತ್ತಾ ಸರಕಾರದ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂ
34. ಡು ತಪೋನಿಷ್ಠ ಪಾರಂಪರೈವಾಗಿ ಯಿರಬೇಕೆಂದು ಬರಶಿಕೊಟ ದಾನಶಾಸನ
35. ಆದಿತ್ಯಚಂದ್ರಾವನರೋನಲಶ್ಚ ದೌರ್ಧೂಮಿರಾಪೋಹ್ಯದಯಂ ಯ
36. ಮತ್ಸ ಅಹತ್ವರಾತ್ರಿಶ್ಚ ಪುರ್ಣಿಮ ಸಂಧ ಧರ್ಮಸೃಜಾನಾತ್ತಿನರಸ್ಯವೃತಂ||
37. ಬ ತ್ತಾರಿಬ ೨೦ನೆ ಮಾಹ ಜನವರಿ ಸ೦೬ ೧೮೧೬ನೆ ಯಿಸಿವಿ ಬತ್ತಅಪ್ಪಾಜಿ
38. ರಾವ ಮುನಷಿಹಜೂರು

(ಪ್ರತ್ಯೇಕವಾದ ಕೈಬರಹದಲ್ಲ.)

- |                                  |  |
|----------------------------------|--|
| 1. ಸದರಿ ಮೇರಿಗೆ ಸಾಲ್ಲಯಾ           | 3. ನ್ನೂರು ವರಹಾದ ನೇಮಕ್ಕೆ ಪ್ರಕಾರಾ ಶ್ರೀದೇ |
| 2. ನಾಕಂಟರಾಯಿ ಹನ್ನೆರಡು ಸಾವಿರದ ಅರು | 4. ವತಾರಾಧನೆ ಸಂತರ್ಪಣಿ ಮುಂತಾದ            |

5. ಸಕಲ ಉತ್ಸವಂನ್ನು ನಿರಂತರಾಯದಲ್ಲ  
6. ತಪೋನಿಷ್ಠೆಯಿಂದಲ ಮುಖದ ಪಾರಂ

(ಈ ಸನ್ನದಿನ ಎಡಗಡೆಯಲ್ಲಿ

7. ಪರೈವಾಗಿ ಅನ್ನುಭವಿಕೊಂಡು ಬರು  
8. ವದು ರುಜು ಶ್ರೀಕೃಷ್ಣ ಎಂದಿದೆ

ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ  
ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಯಿದೆ.)

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ



ಎಂಬ ಮೊಹರಿದೆ

### Transliteration.

(There is a Persian seal at the top of the sannad.)

1. svasti śrī vijayābhyudaya Śalivāhana śeke varushaṃgaḷu 1740
2. sāviraḍa yeḷanūra nālvatane Bahudhāṃnya-nāma-samvatsarada Pushya
3. ba 10 Guruvāradallu Mahiśūra samsthānada paramaguru-
4. gaḷāḍa śrīmad Brahmatantra-Ghaṃṭāvatāra-Parakāla-svā-
5. migalavara maṭhada śriyavara samnīdhige || Ātrēyasa gōtra
6. Āśvalāyana sūtra Ruk-śākhānuvarttigalāḍa Kṛishṇarājavadaya-
7. ravara pautrarāḍa Chāmarājavadayaravara putrarāḍa śrīmad
8. rājādhirāja rājaparamēśvara prauḍha-pratāpā-pratīma vira-
9. narapati biradantēmbara gaṇḍa lōkaika-vīrā Yadukula-
10. payaḥ-pārāvāra-kālānidhi śamkha-chakrāṃkuśa kuṭṭāra
11. makara-matsya-śerabha-sālva-gaṇḍabhērūṇḍa dharaṇī-varāha-hanumad  
ga-
12. ruḍa kanṭhiravāḍyanēka biradāṃkita Mahiśūra Śrīkṛishṇa-
13. rājavadayaravaru baraśi koṭa dāna-śāsana krama vēṃtēmdare
14. adāgi śrīmaṭhada Śrī Hayagrīva Lakshminārāyaṇa-dēvara pūjā-
15. rādhane kaimkāryā brāmhāṇa-saṃtarpaṇe utsavāḍigaḷu muṃṭāḍakke
16. dara maha kaṃṭhīrāyi ga 1050 | sāviraḍa aivattu varahāḍa mērige
17. sālīyānā kanṭhīrāyi haṃṇneraḍu sāviraḍa āranūru varahā
18. nēmaka māḍsi tālukagalige samnādu appaṇe koḍsi yiru vivarā
19. 3000 | ubheya Aṣṭagrāma tālukudiṃḍā tingaḷu 1 kke ga 250 | llu
20. 1500 | Maysūru Aṣṭagrāmadimḍā ga 125 | llu
21. 1500 | Paṭṇa Aṣṭagrāmadimḍā ga 125 | llu 3000 |

22. 3000 | Attikuppe tálukadimdâ ttimgaļu 1 kke ga 250 | llu
23. 3000 | Chamnarâyapatṇa tálkudimdâ ttimgaļu 1 kke ga 250 | llu
24. 3000 | Kikkêri tálkudimdâ ttimgaļu 1 kke ga 250 | llu
25. 600 | Bukkanakere tálkudimdâ ttimgaļu 1 kke ga 50 | llu
26. 12600 | ubhayam kaṇṭirâyi hanneraḍu sâvirada âranûru
27. varahâ śrīmaṭṭhake koḍuvaṁte tálkugaḷige samnnadu appaṇe koḍsiyi-
28. dhîtu śrīmaṭṭhade dâna-śâsana appaṇe koṭa prakârâ Bahudhâṁnya-sam-
29. vatsarada Pushya śudha 5 Śukravâra gurre Janavari ârabhya yimḡare-
30. ji ttimgaḷa kâyade mērige barataka aivajamnnu taraṣi koḷuttâ
31. śrī maṭṭhade śrī Hayagrīva Lakshminârâyana dēvara pûjârâdhane kaim-
32. karya Brâṁhana-samtarpaṇe muṁttâda vutsavâdigalaṁnnu sakala
33. sambhramadimdâ naḍsuttâ sarakârada śrēyaḥ prârthane mâḍikom-
34. ḍu tapônishṭha pâraṁparyevâgi yirabekemḍdu baraṣi koṭa dâna-śâsana
35. Âdityachandrâv Anilô nalaścha daur bhûmir âpô hridayam ya-
36. maścha ahaścha râtriścha vubhê cha sandhe dharmasya jânâtti narasya  
vṛitam ||
37. ba ttârikha 21 ne mâhe Janavari san 1819 ne yisavi khatta Apâji
38. râva munashi hajûru

(In a different handwriting)

1. sadari mērrige sâlliya-
2. nâ kaṇṭirâyi haneraḍu sâvirada ârru
3. nnûru varahâda nēmaka prakârâ śrī dē-
4. vatârâdhane samtarpaṇe muṁttâda
5. sakala-utsavamnnu niramtarâyadalli
6. tapô-nishṭheyimḍali maṭṭhade pâraṁ-
7. paryavâgi annubhaviṣikonḍu baru-
8. vadu rruju Śrīkrishṇa

On the left side of the sannad (Seal)

Śrī Châmarâja vaḍera tanuja

Kṛishṇarâja vaḍêru

Below.

(Seal)

Mâhârâja

Maisura Kṛishṇarâja

Vaḍayaravaru

*Note.*

This is another of the sannads of Kṛishṇarāja Vaḍeyar III issued for the benefit of the Parakāla Matt at Mysore. It is dated Ś 1740 Bahudhānya sam. Pushya ba 10 Thursday and the equivalent English date is also given *viz.*, 21st January 1819.

The donee is named Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the *parama-guru* (chief preceptor) of Mahīśūra-samsthāna (Mysore State). The king who is the donor, *viz.*, Śrī Kṛishṇarāja Vaḍeyar of Mahīśūr is given the usual titles.

The object in issuing the sannad is said to record the grant made by the king for the expenses of the services of the gods Hayagrīva and Lakshminārāyaṇa in the above Matt, the feeding of Brahmans in the Matt and conducting of special festivals, etc. The grant consisted of the payment of a sum of 1050 varahas per month or 12600 varahas of the Kaṇṭhirāyi type per year to the above Matt from the income of certain taluks.

The details of payment ordered from various taluks are : 250 varahas per month from ubhaya Aṣṭagrāma Taluk : (125 from Maisūr Aṣṭagrāma : 125 from Paṭṇa Aṣṭagrāma) ; 250 varahas per month from Attikuppe Taluk : 250 varahas per month from Channarāyapaṭṇa Taluk : 250 varahas per month from Kikkēri Taluk : 50 varahas per month from Bukkanakere Taluk : Total 1050 varahas per month or 12600 varahas per year.

Necessary orders are said to have been issued to the Taluk authorities to pay up the above amounts every English month beginning from January 1st corresponding to Bahudhānya sam. Pushya śu 5 Friday. The guru of the Parakāla Matt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagrīva and Lakshminārāyaṇa in the Matt, the feeding of Brahmans etc., and pray for the prosperity of the *sarakār* (government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man's action are the sun, moon, wind, fire, sky, earth, water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the sannad is named Appāji Rāv.

Next come 8 lines in the king's handwriting recording the gift of 12600 varahas per year to the Matt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Matt and the performance of the austerities (tapônishṭha).

There is a seal in Persian characters above the sannad and a seal to the left containing the usual name of Kṛishṇarāja Vaḍeru, son of Chāmarāja Vaḍeru in Nāgari characters. At the end of the sannad is the signature Śrī Kṛishṇa and below is a seal containing the words Māhārāja Maisūru Kṛishṇarāja Vaḍayaravaru in Kannaḍa characters. The Persian characters in the seal are not legible and above the seal is the King's signature in Mahratti.



A sannad of Krishnarāja Vāḍeyar III of Mysore dated 1820 in the possession of the Parakāla matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೧೦ನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮೇಲ್ಕಾಡಲ್ಲ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

ಶ್ರೀ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ವಿಕ್ರಮಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ಗಿಲ್ಲು ಶ್ರೀ ಮತು || || ಆಯಕಟ್ಟಿನ ಕೃಷ್ಣೈತ್ತಿಗೆ ಬ
2. ರಸಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲು ನಡವಲ್ಪಾಂ
3. ಹೃಣ ಸಮಾರಾಧನೆ ಚಾತುರ್ಮಾಸ್ಕ ಸಂಕಲ್ಪ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳ ತಿರುನಕ್ಷ
4. ತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳ ತಿರುಪದ್ಧಯನ ಆಳ್ವಾರ ತಿರುನಗರಿ ವೇದಾಂತಾಚಾರ್ಯರ ನಿತ್ಯಾ
5. ರಾಧನೆ ಬಗೈ ಸಹ ನಿನ್ನಹವಾಲು ಆಯ ಕಟ್ಟಿನ ಚಾವಡಿಯಿಂದಲ್ಲು ದೊಡ್ಡ ಉಗ್ರಾಣ
6. ಚಿಕ್ಕ ಉಗ್ರಾಣ ವಿಚಾರದಚಾವಡಿ ದೇವಸ್ಥಾನದ ಚಾವಡಿಯಿಂದ ಸಹ ಕಂಗು ಜಿಂ ೧೦ವರ
7. ಹೆ ವರುಷಂಪ್ರತಿಯಲ್ಲು ಕೊಟ್ಟು ಬರುವದು ಸರಿಯಷ್ಟೆ | ಯೀಹಣವಿಗೆ ಉತ್ತಾರವಾಗಿನಿಂ
8. ನಹವಾಲು ಆಯಕಟ್ಟಿನ ಚಾವಡಿವಳಿತದ ಅಂದೂರಸ್ಥಳದಲ್ಲ ಕರ್ತವ್ಯಗುಳಿಗೆ ಐ
9. ನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗ್ರಾಮವನ್ನು ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಧಾ
10. ರೆಯನೇರದು ಕೊಟ್ಟು ಯಿಥೇವೆಯಾದಕಾರಣ ಯೀಬಗೈ ಅಂದೂರ ಸ್ಥಳದ ಅತ್ತಾಣಿ ಗ್ರಾ
11. ಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿಗೋಪಾಲಗ ೯೦೦೦ ಮೂಂಗಿಪಟ್ಟಿಗ್ರಾಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋ
12. ಪಾಲ ಗ ೧೦೦ ೦ ನೂರೂರ ಗ್ರಾಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋಪಾಲ ಗ ೨೫೦ ೦ ಅಂತು
13. ಗ್ರಾಮ ಓಕ್ಕೆ ಸುವರ್ನಾದಾಯ ದವನಾದಾಯ ಸುಂಕ ಪೊಂಮು ಜಾತಿಗೂಟ ಸಮ
14. ಯಾಚಾರ ಕುರಿದೆರಿಗೆ ಬಾಲದೆರಿಗೆ ಹುಲ್ಲುಕಣ ಹುಣುಸೆ ಗುತ್ತಿಗೆ ಮುಂತಾದ ಹುಟ್ಟು
15. ವಳಿ ಗೋಪಾಲಗ ೧೨೫೦ ೦ಕ್ಕೆ ಸರೇಕಂಗು ಜಿಂ ೧೦ ಐನೂರುವರಹದ ಹುಟ್ಟು
16. ವಳಿ ಯೀ ಬಗೆ ಗ್ರಾಮಗಳನ್ನು ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ
17. ನಡಸಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಕಟ್ಟಿಮಾಡಿಸಿಯಿದ್ದೀತು ಅಪ್ರಕಾರಕ್ಕೆ ವೇದಾಂತಪರ
18. ಕಾಲಸ್ವಾಮಿಗಳ ಮಠದ ಹವಾಲಗೆ ಆಯಕಟ್ಟಿನ ಚಾವಡಿವಳಿತದ ಅಂದೂರಸ್ಥಳ
19. ದ ಅತ್ತಾಣಿ ಗ್ರಾಮ ಮೂಂಗಿಪಟ್ಟಿ ನಱುಲೂರು ಸಹ ಗ್ರಾಮ ಓಕ್ಕೆ ಕಂಗು ಜಿಂ ೦೦ ೦
20. ಐನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವ
21. ಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ನಡಸಿಕೊಂಡು ಬರ.ವದು | ಯೀಗ್ರಾಮಗಳ ಯೆಲ್ಲೆಚಿತು
22. ಸ್ವೀಮೆಗೂ ಶಿರಾಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿ ಕೊಡುವದು | ಯೀನಿರೂಪವನ್ನು ಚಾವಡಿಕರಣಿಕ
23. ರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿತಿರಿಗಿಕೊಡುವದು | ಶ್ರೀ (ಎಂದು ಮೊಹರಿದೆ.)

*Transliteration.*

Seal in Nāgari Characters.

1. Vikrama-samvatsarada Mārgasira śu 15 llū śrīmatu || || Āyakaṭṭina  
Krishṇaige ba-
2. rasi kaḷuhida nirūpa adāgi | Vēdānta-Parakāla-svāmigaḷa maṭṭhadallu  
naḍava Brām-

3. hmaṇa-samārādhane Châturināśya-saṃkalpa | Śrinivāsa-Parakālasvāmi-  
gaḷa tirunaksha-
4. tra Parakālasvāmiḷa tiruvadhyayana Ālvāra-tirunagari Vêdântachārya-  
rānityā-
5. rādhane bagye saha nimna havālu āyakaṭṭina chāvaḍi-yimḍallu doḍḍa-  
ugrāṇa
6. chikka-ugrāṇa vichāradachāvaḍi dēvasthānada-chāvaḍiyimḍa saha kaṃgu  
500<sup>o</sup> | vara-
7. ha varushaṃ-pratiyaḷḷu koṭṭu baruvaḍu sariyaśṭhe | yī-haṇavige uttāravāgi  
nim-
8. na havālu āyakaṭṭina chāvaḍi vaḷitada Aṃdūrasthalaḍalli kaṃṭhirva  
guḷige ai-
9. nūru varahada huṭṭuvaḷi grāmavaṃṇnu Vêdānta Parakāla-svāmiḷa  
maṭṭhakke dhā-
10. reyaneraḍu koṭṭu yidhēveyāda kāraṇa yī bagye Aṃdūra-sthalaḍa Attāṇi  
grā-
11. ma 1 kke huṭṭuvaḷi Gōpāla ga 900<sup>o</sup> Mūṃgipaṭṭigrāma 1 kke huṭṭuvaḷi Gō-
12. pāla ga 100<sup>o</sup> Naulūra grāma 1 kke huṭṭuvaḷi Gopāla ga 250<sup>o</sup> aṃtu
13. grāma 3 kke suvarnādāya davasādāya sumka poṃmu jātigūṭa sama-
14. yāchāra kuriderige bāladerige hulluhāṇa huṇuse-guttige muṃtāda huṭṭu-
15. vaḷi Gōpāla ga 1250<sup>o</sup> kke sale kaṃgu 500<sup>o</sup> ainūruvarahada huṭṭu-
16. vaḷi yī bage grāmagaḷaṃṇnu viṃgaḍisi koḍisi nirupādhika-sarvamāṃnya-  
vāgi
17. naḍasi-koṇḍu baruva hāge kaṭṭe māḍisi yiddhītu ā-prakārakke Vêdānta  
Para-
18. kālasvāmiḷa maṭṭhada havālige āyakaṭṭina chāvaḍi-vaḷitada Aṃdūra  
sthala-
19. da Attāṇi-grāma Mūṃgipaṭṭi Naūlūru saha grāma 3 kke kaṃgu 500
20. ainūru-varahada huṭṭuvaḷige sariyāgi viṃgaḍisi nirupādhika-sarva-
21. mānyavāgi śāśvatavāgi naḍasi koṇḍu baruvaḍu | yī grāmgaḷa yelle chatu-
22. ssīmegū śilā-pratishṭhe māḍisi koḍuvaḍu | yī-nirūpavaṃṇnu chāvaḍi  
karaṇika-
23. ra kaḍitaḷḷe baresi tirigi koḍuvaḍu

(Śrī) Seal.

*Note.*

This is a nirūp addressed by the king Kṛṣṇarāja Vaḍeyar III of Mysore to Kṛṣṇaiya of the Āyakat department (a department organised by Chikka Dēva Rāja Vaḍeyar for looking after the revenues and expenditure of the 84 districts of Mysore, accounts of the military department and stores, personal receipts and

expenditure of the king) and is dated Vikrama sam. Mārgaṣīra ṣu 15 corresponding to 19th December 1820 A.D., the only year Vikrama in the reign of Kṛṣṇarāja Vāḍeyar III being equivalent to 1820-1821 A.D.

The object of the record is to register the king's decree that the revenue of certain villages amounting to 500 varahas kaṇṭhīrāyi per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmans, chāturmāsya-sankalpa (maintenance of the svāmi and establishment for four months when the svāmi had to remain at headquarters for the rainy season), the birth-day feast of Śrīnivāsa Parakālasvāmi, and the anniversary of the day of death of Parakālasvāmi, and the daily worship of Vēdāntāchārya in Āḷvār Tirunagari.

It is stated that this sum of 500 varahas was being met from various items of revenue belonging to Āyakaṭṭina-chāvaḍi, the big stores and the small stores, the departments of Vichāra-chāvaḍi and Dēvasthāna-chāvaḍi. The present order substituted for this the income of the villages Attāṇi, etc., belonging to Andūru-sthala belonging to Āyakaṭṭina-chāvaḍi.

The details of the revenue of the villages assigned are : Annual income of the village Attāṇi; 900 Gōpāla gadyāṇas; income of the village Mūṅipaṭṭi 100 Gōpāla gadyāṇas; income of the village Naulūr 250 Gōpāla gadyāṇas; total income of the three villages per year including gain from gold, gain from produce, customs dues, tolls, taxes on caste meetings, taxes on adjudications of disputes regarding religion, taxes on sheep, taxes on tails (of animals slaughtered?), taxes on fodder, rent from tamarind trees, etc., amounted to 1250 Gōpāla gadyāṇas or 500 Kaṇṭhīrāyi varahas.

The income of the three villages amounting to 500 varahas was ordered to be assigned to the matt of the Vēdānta Parakālasvāmi and the villages were to be made over to the Matt free from taxes and boundary stones were to be set up for the villages.

The nirūp was to be copied by the clerk (karaṇika) of the Chāvaḍi (department) and to be then sent to the Matt.

## 25

A sannad of Kṛṣṇarāja Vāḍeyar III of Mysore, dated 1826 in the possession of the Parakālasvāmi Matt in Mysore.

Kannada language and characters.

ಮೈಸೂರು ನಿಯಂತ್ರಣವು ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲಿರುವ ೧೧ನೆಯ ಸನ್ನದು.

ಶ್ರೀ

ಮೊಹರಿನಲ್ಲಿ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

1. ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೧ ಗುರುವಾರದೂ

2. ಶ್ರೀಮತು || || ಅರಮನೆ ಸೀಮೆಗಡಿಗಳ
3. ಅಮೀಲ ಕಿಲೆದಾರ್ಯ ನಾಯರ ಯಲಾಖೆಯವರಿಗೆ ಸಹ
4. ಬರಶಿಕಳುಹಿದ ನಿರ್ದುಪಾ ಅದಾಗಿ | ಶ್ರೀಮದ್ಭ್ರಂಹತಂತ್ರ
5. ಘಂಟಾವತಾರ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಮಠಕ್ಕೆ
6. ಅಕ್ಕಿಮುಂತಾದ ಮಾಫಿ ಜಿನನು ತುಪ್ಪ ಮುಂತಾದ ವಜ
7. ನಿಜಿನ್ನು ಸಹಾ ನಿಮ ನಿಮ ತಾಲ್ಕುದಲ್ಲೆ ಬೀದಿಮಾಡಿ ಮಠ
8. ದ ಕಡೆಯವರು ತೆಗೆದುಕೊಂಡು ಬರುವಂತಾದಕ್ಕೆ ಶ್ರೀ ಮಠ
9. ದ ಕಾರ್ಯಕರ್ತುಗಳ ಯಾದಾಸ್ತುನ ದಾಖಲೆಮೇರಿಗೆ ತೆಗೆದು  
ಹಿಂದುಗಡೆ.
10. ಕೊಂಡು ಬರುವಂತಾ ಜಿನಶಿಗೆ ಸುಂಕ್ಯಾಕೇಳದ್ದೆ ವರುಷಂ
11. ಪ್ರತ್ತಿಯಲೂ ಬಿಡುತ್ತಾಬರುವದು ಬತ್ತಾರಿಕು ೯ನೆ ಮಾ
12. ಹೆ ಮಾರ್ಚಿ ಸಂನ್ ೧೮೨೬ನೆ ಯಿನವಿ ಖತವೆಂಕಚೇಶೈಯ
13. ಮುನಷಿ ಹಜೂರು ಶ್ರೀಕೃಷ್ಣ

*Transliteration.*

Dêvanâgarî seal on the top of the sannad.



Kṛṣṇarājavadāyavararu.

1. Pārthiva-samvatsarada Phālguna śu 1 Gurruvārādālū
2. śrīmatu || || aramane-śīme-gaḍigaḷa
3. Āmīla Kiledārra sâyira-yilâkheyavarige saha
4. baraśi kaḷuhida nirrupâ adâgi | śrīmad-Brahmatantra
5. Ghaṁṭâvatara Śrī Parakālasvāmigaḷavara maṭhakke
6. akki mumtâda mâphi jinasu tuppa mumtâda vaja-
7. ni jinsu sahâ nimma nimma tâlkudalli kharîdi mâḍi maṭha-
8. da kaḍeyavararu tegadu konḍu barruvamttâdake śrīmaṭha-
9. da kâryakartugaḷa yâdâstuna dâkhale mērrige tegedu-

*Back side*

10. konḍu barruvamttâ jinaśige sumkkâ kēḷadde varrusham
11. prattiylû biḍuttâ barruvadu ba târriku 9 ne mâ-
12. he Mārchi san 1826 ne yisavi khata Venkaṭêśaiya
13. munashi hajûrru Śrīkṛṣṇa.

## Note.

This sannad of the Parakâlasvâmi Matt, Mysore, is addressed to the *Âmils* (amildars), *Kiledârs* (officers in charge of fortresses), customs officers, etc., of the villages under the control of the Palace (Aramane-sime-gaḍigaḷu) in the reign of the Mysore king, Kṛishṇarâja Vaḍeyar III. The object of the sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghaṇṭâvatâra Parakâlasvâmi Matt on the production of a letter signed by the Agent of the Matt.

The document contains the usual signature of the king Śrī Kṛishṇa and the name of the royal scribe (hajûru-munshi) Venkaṭêśaiya. It is dated 9th March 1826 and Pârthiva sam. Phalguṇa śu 1 Thursday. The English date agrees with the Indian date both in the cyclic year and the week-day.

The record also has the usual seal of the king with the legend in the Dêvanâgarī characters, giving the name of Kṛishṇarâja Vaḍeyar, son of Châmarâja Vaḍeyar.

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A sannad of Kṛishṇarâja Vaḍeyar III of Mysore, dated 1830 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannada language and characters.

ಮೈಸೂರು ನಟಿಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲರುವ ೧೨ನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲಿ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ವಿಕೃತಿಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೭ ಬುಧವಾರದಲ್ಲು ಶ್ರೀ ಮತ್ತು || ದತ್ತಮಂಗಲ ಬು
2. ದಿಕ್ಕೋಟೆ ತಾಲ್ಲು ಹಾಲ ಅಮೀಲ ಬಚ್ಚಾರಾಯ ಯಿಸ್ತಕಬಾಲ ಅಮೀಲರಿಗೆ ಸಹ ಬರಶಿಕಳುಕಿದ
3. ನಿರೂಪಾ ಅದಾಗಿ ಶ್ರೀತಿರಪತಿ ಗಿರಿಮೇರೆ ಅಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆಬಗ್ಗೆ ತನಜೆ ಅಪ್ಪಣೆ ಕೊಟವಿವರಾ |
4. ೪೧೯೯೪ || = ಶ್ರೀತಿರಪತಿಯಲ್ಲಿ ಶ್ರೀಮದ್ಬ್ರಹ್ಮ ತಂತ್ರಪಂಚಾವತಾರ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ
5. ವರಮಠದಲ್ಲಯಿರುವ ಶ್ರೀಹುಯ್ಯಿವದೇವರು ದೇಶಿಕರಸಂನಿಧಿಯಲ್ಲಿ ಸಕಾನಿತ್ಯ
6. ಗಟ್ಟಿ ಅಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆ ದಿನವಂದಕ್ಕೆ ೬೦ ಅರವತ್ತೆ ರಡುಜನಕ್ಕೆ ಶ್ರೀ
7. ಗಿರಿಮೇರೆ ಸರಕಾರದ ಸತ್ಯದಿಂದಾಸಂದಜಿನಶಿಕ್ರಯದ ಮೇರಿಗೆ ವರುಷಕ್ಕೆ
8. ೪೧೯೯೪ || = ನಾನುರಹತ್ತೊಂಬತ್ತು ವರಹಾಪುನಾಲ್ಕು ಹಣಕಾಸು ಬಾಳೆಯಂ
9. ನ್ನು ಚಿತ್ರದತ್ತನದೀಕಿನವಜನಲ್ಲಿ ಶ್ರೀಮಠಕ್ಕೆ ಸಲ್ಲುತ್ತಾಯಿದದಂನ್ನು ಮಹಾಪು
10. ಮಾಧಿಯಿಬಗೆ ೪೧೯೯೪ || = ಯಂನ್ನು ತಾಲ್ಲು ಮಜಕುರಿನವಜನಲ್ಲಿ ಶ್ರೀಮಠ
11. ಕೈಕೊಡುಮಂತ ಅಪ್ಪಣೆ ಕೊಟ್ಟು ಯಿಧೀತ್ತು ಯಿನಿರೂಪಾ ಸ್ತಳಕೆತಲಪಿಡತಾರ್ತಿಯಿ
12. ನಾರಭ್ಯಾ ಸಾಲ್ವಯಾನಾಯೆರಡುಬಿಸ್ತಿನವೇರಿಗೆ ಬಾರಮಾಹೆ ಜಿನ್ನ ಕೊಡತಕ್ಕದು
13. ೩೪ || ೧ || ಶ್ರೀತಿರಪತಿ ಗಿರಿಮೇರೆ ಬ್ರಹ್ಮೇಶ್ವರವಲ್ಲ ಸದರಿಮಠದ ಮಾರಿಪತ್ತು ಅಗತ್ಯ ಬ್ರಾ

14. ಹೈಣಸಂತರ್ಪಣೆ ಜನ ೧೦೦೦ ನಾವಿರಕ್ಕೆ ಅವರಲವಾಜಸುಮೇರಿಗೆ ಶ್ರೀಗಿ
15. ರ್ತಿ ಮೇಲೆಸರಕಾರದ ಸತ್ತದಿಂದಾ ಅಪ್ಪಣೆಪ್ರಕಾರ ಕೊಡುತ್ತಿದ್ದ ಪದಾರ್ಥದ
16. ಕ್ರಯ ಸಹಯೋ ೩೪ ||೧||೦ ಮುವತ್ತು ನಾಲ್ಕುವರಹಾವು ಆರುಹಣಾಅಡ್ಡ
17. ವಂನ್ನು ಸತ್ತದಿಂದಾ ಕೊಡುವದ ಮವಕುಘವಾಡ್ವಿತಾಲ್ಕು ಮಜಕುರಿಸಿಂದಾ
18. ಶ್ರೀ ಮರಕ್ಕೆನದರಿ ಐವಜುಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಟ್ಟುಯಿಧೀತ್ತು ಯೀಬಗೆವಜು
19. ಬ್ರಹ್ಮೋತ್ಸವಕ್ಕೆ ಮುಂಚಿತವಾಗಿ ಬಜಿನ್ನ ಕಂಠೀರಾಯಿ ಯೀನಿರೂಪಾಸ್ತಳಕೆ  
ಹಿಂಭಾಗ
20. ತಲಪದಮೇಲೆಸಾಲಯಾನಾವಂದರಲೂ ಕೊಡತ್ಯದೂ
21. ೪೫೪೮೧ =
22. ಕಂಟೀರಾಯಿನಾನೂರುಐವತ್ತುನಾಲ್ಕು ಎರಹಾವುಹಣದೇಳೆಯನ್ನು ಸವಗ್ರಿಅಪ್ಪಣೆ
23. ಕೊಡ್ವಿರುವಮೇರಿಗೆ ಹಣವಿನಬಗ್ಗೆ ಶ್ರೀಮರದಶ್ರೀಗಳವರಕಡೆಯಿಂದಾ ಶ್ರೀಮುಖತಂದ
24. ವರಜಿಂಮೆಗೆಹಣಾಕೊಟ್ಟು ಸಂದದಕ್ಕೆರಶೀದಿತೆಗೆದುಕೊಳುತ್ತಾ ಬರುವದುಯೀಬಗ್ಗೆ
25. ಹರನಾಲ ತ್ತಾಜಾನೆನದು ಪುಜೂರುವಮಾಡದೆ ನದರಿಅಪ್ಪಣೆಕೊಡ್ವಿರುವಮೇರಿಗೆನಡದು
26. ಕೊಳುವದು ಯೀನಿರೂಪದನಕಲು ತಾಲ್ಕು ಮಜಕೂರುಬರಸ್ತೆದಾರ ಲೆಬಕ್ಕೆಬರಶಿ ಅನಲು
27. ನಿರೂಪಾ ಶ್ರೀಮರಕ್ಕೆವಾಪ್ಪುಕೊಡುವದು ತ್ತಾರೀಬ೨೫ನೆಮಾಹೆಆಗಷ್ಟ ಸನ್‌೧೮೩೦ನೆ
28. ಯ್ನಿವ ಬತ್ತ ಅಪ್ಪಾಜಿರಾವ ಮುನಪಿ ಹಜುರು  
(ಇಲ್ಲಿಂದ ಮುಂದೆ ಕೃಷ್ಣ ರಾಜವಡೆಯರ ಬರವಣಿಗೆ ಇದೆ.)

ಸಾಲ್ವಿಯಾನಾಕಂ

29. ಟಿರಾಯ ನಾನೂರು ಐವತ್ತನಾಲ್ಕು
30. ವರಹಾಲು ಹಣಾಬ್ಯಾಳಿ ಮೇರಿಗೆ ಕೊಡು
31. ತಾಬರುವದ್ದು ಶ್ರೀಕೃಷ್ಣ

### Transliteration

(Śrī Châmarâja -vaḍera tanuja Kṛishṇarâjavadēru in a seal.)

Kṛishṇarâja-vaḍayaravaruru.

1. Vikṛiti-samvatsarada Bhâdrapada śudha 7 Budhavâradallu śrîmattu ᳚ Bettamangala Bu-
2. dikôte tâlku hâla amîla Bachyârâya yista-kabâla amîlarrige saha baraśi kaḷuhida
3. nîrrûpâ adagi śrî-Ttirapatigirri-mêle âgataka brâhmaṇa-saṁtarpane-bagye tanakhe appane koṭa vivarâ᳚
4. 419 ೮ 4 10/16 śrî Ttirapatiyalli śrîmad Braṁha-tantra Ghaṇṭâvatâra-śrî Parakâlasvâmigala-
5. vara maṭṭhadalli yirruva śrî Hayagrîvadêvaru Dêsikara samṇnidhiyalli sahâ nitya-
6. gaṭle âgataka Brâhmaṇa-saṁtarpane dina vaṁdakke 62 aravatteraḍu janakke śrî-
7. giri mēle sarakârada satradimḍâ saṁda jinaśi krayada mērrige varrusha 1 kke
8. ga 419 4 ᳚ = nânûra hattombattu varahâvu nâlku haṇa aḍu byâ᳚le-yam-

9. nnu chatrada tasadikina aivajinalli śrī maṭhakke salluttā yidadamnnu mavakuph
10. māḍsi yi bage 419<sup>4</sup> 10/16 yaṁnnu tālku majakurrina aivajinalli śrī maṭha-
11. kke koḍuvamte appaṇe koṭṭu yidhittu yī nirūpa stalake talapida tārrikhi.
12. nārabhyā sālliyānā yeraḍu khistina mērrige bāramāheba- jinsa koḍatakadu
13. 34<sup>11</sup>° śrī Ttirapatti-giri-mēle Brahmōtsavadalli sadari maṭhada mārri-phattu āgataka Brâ-
14. hmaṇa-samtarpaṇe jana 1000 sāviraḱke avval lavājame mērrige śrīgi-
15. rri mēle sarakārada satradimḍā appaṇe prakāra koḍuttidda padārthada
16. kraya saha yī 34<sup>11</sup>° muvattu nālku varahāvu ārru haṇā aḍḍa—
17. vaṁnnu satradimḍā koḍuvada mavakuph māḍsi tālku majakurrinimḍā
18. śrīmaṭhakke sadari aivaju koḍuvamte appaṇe koṭṭu yidhittu yi bage aivaju
19. Brahmōtsavaḱke muṁchitavāgiba- jinsa kaṁṭirāyi yī nīrrūpā stalake

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20. talapidamēle sāliyānā vaṁḍaralū koḍatakadū
21. 454<sup>1</sup> =
22. kaṁṭirāyi nānūrru aivattu nālku varahāvu haṇa bēleyaṁnnu sadarri appaṇe
23. koḍasiruva mērrige haṇavina bagye śrīmaṭhada śrīgaḷavara kaḍeyimḍā śrīmukha tanda-
24. vara jimnege haṇā koṭu saṁḍadakke raśīdi tegedukoluttā barruvadu yī-bagye
25. harasāla ttājā saṁṇadu vujūruva māḍade sadari appaṇe koḍsiruva mērrige naḍadu
26. koḷuvadu yī nirūpada nakalu tālku majakūru śirastēḍārara leḱhakke baraśī asalu
27. nīrrūpā śrīmaṭhakke vāpsu koḷuvadu ttārīkha 25 ne māhe Āgasṭ san 1830 ne
28. yisvi khatta Appājirāva munashi hajurru (After this in the hand-writing of the king) sālliyānā kaṁ-
29. ṭirāya nānnūrru aivata nālku
30. varahāvu haṇā byāḷe mērrige koḍu-
31. tā barruvadu Śrīkrishṇa

*Note.*

This is a nirūp of Kṛishṇarāja Vaḍeyar III and is addressed to Bachyārāya, then Āmīl (head of the Taluk) of Bettamangala Budikōṭe (Bētamangala and Būdikōṭe are now in Bowringpet Taluk, Kolar District) and succeeding Āmīls.

The king is stated herein to have ordered a grant of 454 varahas, 1 haṇa and 1 bēḷe from the treasury of the above Taluk to the matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi situated at Tirupati for the feeding of Brahmans on the Tirupati hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrīva and Dēśikar within the Matt and also for the feeding of 1000 Brahmans at the Matt on the Tirupati hill during the Brahmōtsava festival (car-festival). Previous to this, it is stated in the nirūp, a sum of 419 varahas, 4½ haṇas and 1 bēḷe was being paid to the Parakāla Matt at Tirupati from out of the funds of the chaultry of the King at Tirupati for the daily feeding of 62 Brahmans by the Matt at Tirupati. This payment of the sum from the Chaultry funds was now cancelled and in its place a sum of 419 varahas, 4 haṇas, 1 aḍḍa and 1 bēḷe was ordered to be paid in two equal instalments every year from the Būdikōṭe Taluk Treasury to the Matt for the above object.

Another sum of 34½ varahas 1½ haṇas which was being paid from the Chaultry at Tirupati for the special feeding of 1000 Brahmans at the time of the annual car-festival (Brahmōtsava) on the Tirupati hill under the management of the Parakāla Matt was now ordered to be paid to the Matt in full just before the car-festival from the Taluk Treasury at Būdikōṭe.

All together a sum of 454 varahas, 1 haṇa and 1 bēḷe was ordered to be paid by the taluk authorities of Būdikōṭe to the agents of the Parakāla Matt bringing the necessary letters of authority. The taluk authorities were ordered not to ask every year for fresh nirūp on the subject but were to carry out the instructions under this nirūp. A copy of the nirūp was ordered to be entered into the Sirastedar's registers and the original nirūp itself was directed to be handed over to the Matt.

The writer's name is given as Appāji Rāv, Munshi Hajur.

Below the above name is an order in the king's handwriting to the effect that payment should be made every year at the rate of 454 varahas, 1 haṇa and 1 bēḷe. Then comes the signature of the king as Śrīkrishṇa.

The usual seal of the king in Devanagari characters is found on the top of the sannad.

The date of the record is given as Vikṛiti sam. Bhādrapada śu 7 Budhavāra or 25th August 1830 A. D.

On a jewelled cradle in the Parakālasvāmi Matt at Mysore.

Kannaḍa language and characters.



ಮೈಸೂರು ಕೃಷ್ಣವಿಳಾಸ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿರುವ ವಜ್ರದ ತೊಟ್ಟಿಲಿನ  
ಮೇಲೆ ಕೆತ್ತಿರುವುದು. (ಕನ್ನಡಕ್ಷರ.)

ಪೂರ್ವಮುಖ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಃ ೧೭೩೮ನೆ ಕಲ್ಯಾಣಾಃ ೪೯೧೭ನೆ ಸಂದರ್ಶಮಾನವಾದ  
ಧಾತುನಾಮ ಸಂ| ಮಾರ್ಗಶಿರ ಬ ೧೦ ಸ್ಥಿರವಾರದಲ್ಲೂ ಶ್ರೀಮದ್ಭಕ್ತತಂತ್ರ ಘಂಟಾವತಾರ ಪರಕಾಲ  
ಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ

ಉತ್ತರಮುಖ

2. ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರವರ ಡೋಳೋತ್ಸವದಬಗ್ಗೆ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ  
ಪ್ರಾಥಮ್ಯತಾಪಾ ಪ್ರತಿಮಾ ವಿರನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕೈಕವೀರ

ಪಶ್ಚಿಮಮುಖ

3. ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧನಾಳ್ವ  
ಗಂಡಭೇರುಂಡ ಧರಣೀ ವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ  
ಶ್ರೀಚಾಮರಾ

ದಕ್ಷಿಣಮುಖ

4. ಜ ಮಹೀಪಾಲ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂಜಮಾಂಬಾ ಗರ್ಭ ಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ  
ಶ್ರೀ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಾವರಪ್ರಸಾದೋದ (ದ್ವೈ) ವ ಶ್ರೀಕೃಷ್ಣರಾಜ ವಡಯರವರು ವಪ್ಪಿ  
ಸಿದ ನವ
5. ರತ್ನಮಯಡೋಳಿಕಾ||

*Note.*

This golden cradle set with rubies, sapphires and diamonds, etc., and used for rocking certain metallic images on festive occasions in the Parakālasvāmi Matt at Mysore has an inscription engraved on its four sides. The inscription is dated Kali 4917 and Śālivāhana year 1738 and Dhātu sam. Mārgasīra ba 10 Sthiravāra corresponding to 14th December 1816. It records the gift of the jewelled cradle for *ḍolōtsava* (rocking festival) of the gods Hayagrīva and Lakshminārāyaṇa to the matha of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi by the rājādhirāja rājaparamēśvara Kṛishṇarāja Vaḍeyar, son of Chāmarājamahīpāla by his queen Kempananjamāmbā and born from the favour of the goddess Chāmuṇḍāmbā. This king is Kṛishṇarāja Vaḍeyar III of Mysore who has also made several other grants and gifts to the Parakālasvāmi Matt. The titles of the king are given in full.

## 28

On a golden cradle in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಚಿನ್ನದ ತೊಟ್ಟಿಲ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಹಯಗ್ರೀವಸಂ | ಗೆ ಶ್ರೀ ಕೃಷ್ಣವಿಳಾಸಂದ ಅಮ್ಮಂಣಿ ಯವರ || ಸೇವೆ ||

*Note.*

This records the gift of the golden cradle to the above Matt by Kṛṣṇavilāsada Ammaṇṇiyavarū. The donor was a queen of Kṛṣṇarāja Vaḍeyar III and was named Lingājammaṇṇi (See E. C. III, Mysore Taluk 2 of 1822 A.D.)

### 29

On the first gold cup in the same Matt at Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ ಕೆತ್ತಿರುವದು.

ಚಕ್ರ ವಡಗಲೆ ನಾಮ ಶಂಬ.

1. ಶ್ರೀನಿವಾಸ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂಸ್ಥೆಗೆ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀಕೃಷ್ಣರಾಜ ವಡಯರವರ ಸೇವಾರ್ಥತು ವ ೧೮೬೭

*Note.*

This records the gift of the above golden cup to the head of the Parakāla Matt at Mysore named Śrīnivāsa Brahma-tantra Parakālasvāmi by Kṛṣṇarāja Vaḍeyar (III), king of Mysore. The weight is given as 109 varahas and 7 haṇas. No date is given. The above guru is said to have been pontif from about 1828 to 1852.

### 30

On a second golden cup in the same Matt.

Telugu characters and Kannada language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ ನಾಮ ಶಂಬ.

ತೆಲುಗುಕ್ಷರ.

1. ಶ್ರೀ ಶ್ರೀಹಯಗ್ರೀವ ಸಂಸ್ಥೆಗೆ ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಸೇವೆ||  
ತೂ|| ರೂ ೩೦|| =

*Note.*

This records the gift of a golden cup weighing 30 rupees 10 annas for the service of the god Hayagrīva in the Parakālasvāmi Matt at Mysore by Kṛṣṇa Brahma-tantra Parakālasvāmi, who was the head of the above matt from 1885 to 1911.

## 31

On a third golden cup in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲರುವ ಇನ್ನೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲು.

ಚಕ್ರ ನಾಮ ಶಂಖ.

1. || ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ||ಕ||  
ಕಾಂತಯ್ಯರಶಿನವರ ಮಾತೃ ಶ್ರೀಯವರು ತಮ್ಮ ಪತ್ನಿ ಪೂರ್ತಿ ಪಾದಪೂಜೆಯಲ್ಲಿ  
ಸಮರ್ಪಿಸಿದ್ದು ||ತು|| ೩೯=||

Note.

This is a third golden cup in the same Parakālasvāmi Matt and weighs 39 tolas and 2½ annas. It was presented according to this inscription to the guru Kṛishṇa Brahmatantra Parakālasvāmi by his disciple who was the mother of Kāntarāja Arsu (Kāntaiyarasu) of Kaḷale on the occasion of her completing 60 years of age. Kāntarāja Arsu was the brother-in-law of Śrī Chāmarāja Vaḍeyar, king of Mysore (1881-1894) and later became Dewan of the State of Mysore. He belonged to the family of Kaḷale chiefs who were for some time the *dalarāys* (generals) of Mysore. This gift is said to have been made in the year 1908 A.D.

## 32

On a fourth gold cup in the same Matt.

Telugu characters and Kannada language.

ಅದೇ ಮಠದಲ್ಲರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ ಶಂಖ ನಾಮ.

ತೆಲುಗುಕ್ಷರ.

1. || ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ಕಾಂತಯ್ಯರಶಿನವರು ಮಾತೃ  
ಶ್ರೀಯವರ ಪತ್ನಿಪೂರ್ತಿಯಲ್ಲಿ ಸಮರ್ಪಿಸಿದ್ದು ||ತು|| ೨೯||

Note.

This cup is stated to have been presented to the above guru Kṛishṇabrahmatantra Parakālasvāmi by his disciple Kāntaiyarasu (same as Kāntaiyarasu of the previous record) on the occasion of his mother's completing the age of 60. No date is given. The record is of the same date as the previous one. The weight of the cup is given as 29½ tolas.

## 33

On a fifth golden cup in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ 5ನೆಯ ಚಿನ್ನದ ಬಟ್ಟಲಿನಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಚಕ್ರ ನಾಮ ತಂಬ

1. ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲನ್ಯಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಚಕ್ರಾಂಕನ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀ ವಾಣೀವಿರಾಸ ಶ್ರೀ ಮಹಾರಾಣಿಯವರನ್ನೇವೆ—ತೂಕ ತು ೩೦

Note.

This records the gift of the above cup weighing 30 tolas to the guru Kṛishṇa Brahmatantra Parakâlasvâmi by the queen of Mysore, Śrī Vāṇivilâsa śrī mahârâṇi (queen of Châmarâja Vaḍeyar) on the occasion of her getting *chakrâṅkana* (marking the arms with red-hot discus and conch as a symbol of devotion to the God Vishṇu).

No date is given. According to the Matt records the date of this is Vikâri Jyêshṭha ba 5 equivalent to 28th June 1899.

## 34

On a silver tripod in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಮುಕ್ಕಾಲುಮಣಿಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

1. ಶ್ರೀ ಹು||ಸಂ||ಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರವರನ್ನೇವೆ||

Note.

This records the gift of the above silver tripod for the services of the god Hayagrîva in the Parakâlasvâmi Matt by Śrī Kṛishṇarâja Vaḍeyar, (same as the king Kṛishṇarâja Vaḍeyar III of Mysore).

No date is given.

## 35

On a jewelled śaṭhagôpa in the same matt.

Telugu characters and Kannaḍa language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ರತ್ನ ಮಯವಾದ ಶರಗೋಪದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ತೆಲುಗುಕ್ಷರ.

1. ಶ್ರೀಮದ್ವಿಷ್ಣುವತಾರ ಪರಕಾಲಮಠಕ್ಕೆ || ಮಹಿಮಾ ಸಂಸ್ಥಾನ ಚಾಮರಾಜವಡಯರ ತನುಜ ಕೃಷ್ಣರಾಜ ವಡಯರವರು ಸಮರ್ಪಿಸಿದ ರತ್ನಪದಿ ಶರಗೋಪ ಶಕಾಬ್ದ ೧೭೩೮.

Note.

This records the gift of the above jewelled Śaṭhagōpa (which is shaped some what like a cap with the feet of Viṣṇu marked thereon) to the matt of Ghaṇṭāva-tāra Parakālasvāmi by Kṛishṇarāja Vaḍeyar (III), son of Chāmarāja Vaḍeyar, king of Mahiśūra-samsthāna (Mysore State) in the Śaka year 1738 or 1816 A. D.

### 36

At the village Haḍajana, in Varuṇa Hobli, on a stone set up at the entrance of the Lakshmikānta temple.

Size 1'—6" × 1'—3".

Kannada language and characters.

ಮೈಸೂರು ತಾಲೂಕು ವರುಣದ ಹೋಬಳಿ ಹಡಜನ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದ  
ಹೊರದಾಗಿಲ ಬಳಿ ನಟ್ಟಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1¼'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರಿಷ ೧೩೦ . . . . . ಸಂವತ್ಸರದ
2. ಜ್ಯೇಷ್ಠ ಬ ೧ ಆ | ಶ್ರೀಮತು ಮೈಸುನಾಡ . . . . . ಹ
3. ಡದನದ ತಂಡೆಯರ ಕುಲದ ಒಂದುಯ್ಯನವರ ಸುಪುತ್ರ ಹಿರಿ
4. ಯ ಮಾದಣನವರು ದೇವರಿಗೆ ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡರಾಚಾರ್ಯ
5. ಸಕಲ ವಿದ್ವಜ್ಞನ ಚಕ್ರವರ್ತಿಗಳುಮಪ್ಪ ಸೈದ್ಧಾಂತಿ ದೇವರ ಪ್ರಿಯಗುಡ್ಡಿ ಕೇಶವ ದೇ
6. [ವಿ] ಯರು ಆ ಕೇಶವ ದೇವಿಯರ ಅಕ್ಕ ಮಾರ ದೇವಿಯರು ಸ್ವರ್ಗಂಗ
7. ತ ರಾದರು | ಅವರ ನಿಶಿದಿಯಂಮಾಡಿಸಿ ಅನಿಶಿದಿಯ ಅರ್ಚನೆಗೆ ಬಿ
8. ಟ್ಪಂತಹ ಕ್ಷೇತ್ರಬಸದಿಗೆ ಪೂರ್ವದುಕ್ಕಗದ್ದೆಯಂ ತೆಂಕಣ ಒ
9. ತ್ತಿನ ಅಸರನದಲು ಹತ್ತು ಬಂಡುಗೆ ಗದ್ದೆಯನು ಧಾರಾ ಪೂ
10. ವರ್ಕವಾಗಿ ನಡವ ಹಾಂಗೆ ಆ ಹಿರಿಯ ಮಾದಣ್ಣನವರು ಬಿಟ್ಟದತ್ತಿ ||

Note.

This records the death of a Jaina lady named Mārādēvi, elder sister (akka) of Kēśavadēvi disciple of rāyarājaguru, maṇḍalāchārya, emperor of all learned men (sakala-vidvaj-jana-chakravartti) Saiddhāntidēva. A *nisidige* (tomb-stone) is stated to have been set up for her by Hiriya Mādanna, son of Baminayya of Tanḍeyara-kula of Haḍadana in Maisunād and for the worship of the nisidige, a wet land with the sowing capacity of ten khaṇḍugas to the south of the Jaina temple (basadi) in the village is said to have been granted by the same Hiriya Mādanna.

The date of the grant is not clear, the name of the cyclic year and the last figure of the Śaka year being lost. As it is, it gives the date as Ś 130. and the details of the week-day and tithi are given as Sunday, the 1st lunar day of the dark half of Jyēṣṭha. The Jaina guru referred to in the grant is named Saiddhānti-dēva. He is called rāya-rājaguru (royal preceptor) and maṇḍalāchārya (preceptor of the

kingdom) The year of the present record may be taken as about S' 1306 or 1384 A. D. and the whole date as equivalent to 5th June 1384 A. D. Sunday. It is possible to interpret that Kêśavadêvi also died at the same date.

Regarding the donor Hiriya Mâdanna it is not known how he was connected with the lady in whose memory he built up a monument. Probably he was a relative of hers. Haḍadana is the same as the present village Haḍajana and Maisunâḍ is the district around Mysore.

The record contains no invocation and imprecation.

## 37

At the village Kumârabîḍu in the hobli of Ilvâla, on a slab lying in the field of Îranagere Subbanâyaka to the north.

Size 2'—6" × 2'.

Kannaḍa language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಈರನಗೆರೆ ಸುಬ್ಬನಾಯಕನ  
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1. ಶ್ರೀಮನ್ನುಮಹಾಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾರಿದಂಡ
2. ನಾಕ ಬಿಟ್ಟಿಯ ಗಾವುಂಡನುಂ ಬಂಗಾಯ ನಾಯಕನುಂ
3. ಕುಮಾರನ ಬೀಡಿನ . . . . . ರೆಯ
4. ತೋಟವಂ ಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುಧ ಅಷ್ಟಮಿ ನೋ
5. ಮವಾರದಂದು ಗವುಂಡಗೆ ಕೊಡುಗೆಯಂ ಮಾಡಿ
6. ಬಿಟ್ಟರು [ಇ] ದ ನ್ನಾವನೊಬ್ಬನು
7. . . . . ವಾರಣಾಸಿಯಲಿ ಕವಿರೆ
8. ಯಂ ಬ್ರಾಹ್ಮಣರುಂವಧಿಸಿದಪಾಪಕೆಹೋಹರು ಮಂಗಳ
9. ಮಹಾಶ್ರೀಶ್ರೀ

*Note.*

This record is full of lacunae, the letters being much worn out and hence illegible.

It registers the grant of a garden as koḍagi (rent-free land granted for services rendered) to a gaunḍa in the village Kumâranabîḍu or Kumârabîḍu.

The donors are named mahâpradhâna sarvâdhikâri daṇḍanâyaka' Biṭṭiya-gâvunḍa and Bangâyanâyaka. Biṭṭiya-gâvunḍa is probably the same as daṇḍanâyaka Biṭṭimayya (see the numbers 41 and 42). The date is given as Jaya sam. Kâr. śu. 8 Sômavara and no śaka year is found. From the reference to Biṭṭimayya, Jaya may be taken to stand for S' 1096 and the whole date may be taken as equivalent to 5th October 1174 which is a Saturday. But if we take the corresponding solar

month, the date becomes equivalent to 4th November 1174 a Monday. This is probably the date intended.

The usual imprecation is found at the end of the grant.

## 38

At the same village Kumârabîḍu on an inscription slab set up in the koḍige field belonging to the Ísvara temple.

Size 5' x 2'—6" Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡಿನ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ  
ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 2½'

1. ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘರಾಂಧನಂ ಜೀಯಾ
2. ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ಸ್ವಸ್ತಿ ಸಮಧಿಗ ಪಚ್ಛಾ
3. ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಲೇಶ್ವರಂ ಕುರೋತುಂಗಚೋಳ ಧುಜಬ
4. ಳ ವೀರಗಂಗ ಹೊಯ್ಸಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಥತಟು
5. ಸಾಸಿರ ಮನೇಕ ಧತ್ತದಿ ತಳಕಾಡಲಿದ್ದು ಸುಖ ಸಂಕತಾವಿ
6. ನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮೀರೆ ಶಕವರ್ಷ ೧೦೪೪ ನೆ
7. ಯ ಪ್ಲವ ಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಸುಧ ೫ ಸೋಮವಾರ
8. ದಂದು ಮಹಾಪ್ರಧಾನ ದಣ್ಣ ನಾಯಕ ಗಂಗಪಯ್ಯ
9. ಗಳು ತಮ್ಮ ಸೋವಣದಣ್ಣ ನಾಯಕಂಗೆ ಹಾದರಿವಾಗಿಲ
10. ಬೀಡಿನಲು ಪರೋಕ್ಷ ವಿನಯಕ್ಕೆ ಮಾಡಿಸಿದ ಬಸದಿಗೆ
11. ಬಿಟ್ಟದತ್ತಿ ಪೈಸೆನಾಡ ಚಂದಮನ ಹಳ್ಳಿಯುಂ ಬೀಡಿಂದ
12. ಮೂಡಣ ಕಮ್ಮಾಡಿಯ ಕೆಡೆಯ ಗದ್ದೆ ೩೦ ಸಲಗೆಯುಂ
13. ಅಕೆಡೆಯಂಬಡಗಲು ಜಿರಿಯ ಬೆದ್ದರೆ ಬೇಲ ೨
14. ಅಕೆಡೆಯ ಹಡುವಣ ಕಟ್ಟಿದ ಕೆಳಗೆ ತೋಂಟ
15. ೫೦೦ ಗುಳಿಯುಂ ಬೀಡಿನ ೨ ಗಾಣದ ಎಣ್ಣಿಯುಂ
16. ಸೊಡರಿಂಗೆ ಸಲುವುದು || ಬಸದಿಗೆ ಬಿಟ್ಟೀ ಧರ್ಮಮ
17. ನೊಸದು ಕರಂ ಸಲಿಸುತಿರ್ದರ್ಗಕ್ಕುಂ ಪುಣ್ಯ ಅನವ
18. ಸದಿಕೆಡಿಸಿದ ವರ್ಗಳು ಪಸುವುಂ ಒೞ್ಪಣ
19. ನ ಕೊಂದವಧೆ ಸಮನಿಸುಗು || ಸ್ವದತ್ತಂಪರ
20. ದತ್ತಂವಾಯೋಹರೇತಿ ವಸುಂಧರಾ ಪವ್ವಿವ್ಯರ್ಪಸ
21. ಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ಶ್ರೀ

## Transliteration.

1. śrīmat-parama-gambhīra-syādvādā-môgha-lāṃchhanam jīyâ-
2. t trailôkya-nāthasya śāsanam Jina-śāsanam svasti samadhiga [ta]-pancha-
3. mahâ-sābda mahāmaṇḍalēśvaram Kulôtumgachôḷa bhujaba-
4. ḷa Viraganga-Hoysala-dēvaru Gangavādi tombhataru-

5. sāsiraman ēka-chhatradi Talakāḍalirddu sukha-samkatā-vi-
6. nōdadiṃ rājyaṃ geyyuttam ire śakavarśa 1044 ne-
7. ya Plava-samvatsarada Mārggasira sudha 5 Sômvāra-
8. dandu mahāpradhāna daṇḍanāyaka Gangapayya-
9. gaḷu tamma Sôvaṇa-daṇḍanāyakamge Hādarivāgila-
10. biḍinalu parōksha-vinayakke māḍisida basadige
11. biṭṭa datti Maisenāḍa Chandavanahaḷḷiyuṃ biḍiṃda
12. mūḍaṇa kammāḍiya keṛeya gadde 30 salageyuṃ
13. â keṛeyiṃ baḍagalu ēriya beddale bêli 2
14. â keṛeya haḍuvaṇa kaṭṭada keḷage tōmṭa
15. 500 guḷiyuṃ biḍina 2 gāṇada eṇneyuṃ
16. soḍariṃge saluvuduḥbasadige biṭṭi-dharmmama-
17. n osadu karaṃ salisutirddargg akkuṃ puṇya asava-
18. sadi keḍisidavargaḷu pasuvuṃ brāmhaṇa-
19. na konda vadhe samanisuguḥsva-daṭṭaṃ para-
20. dattaṃ vâ yō harēti vasundharâ shasṭir-vvarsha-sa-
21. hasrâṇi vishṭhâyâṃ jâyateḥ krimi

*Translation.*

Victorious is Jinaśāsana, which is the śāsana of the lord of the three worlds and is characterised by the highly profound syādvāda.

Be it well. While the obtainer of the five great sounds, mahāmaṇḍalêśvara, Kulōttungachōḷa bhujabala Viraganga Hoysaḷadêva was ruling in peace and wisdom under one umbrella the Gangavāḍi 96000 at Talakāḍ:—

On Monday, 5th lunar day of the bright half of Mārgasira in the year Plava being the Śaka year 1044, mahāpradhāna daṇḍanāyaka Gangapayya made the following grant for the basadi at Hādarivāgilu erected by him in memory of his deceased younger brother? Sôvaṇa-daṇḍanāyaka:—Chandavanahaḷḷi in Maisenāḍ, 30 salages of wet land of the tank Kammāḍiyakere to the east, 2 *belis* of dry land near the northern bund of the tank, 500 *gulis* of garden land below the western embankment of the said tank,—also the oil in the two oil mills of Biḍu (Hādara-vāgilabīḍu) will be utilised for the lamps (of the temples).

To those who lovingly carry on this charity granted for the basadi will accrue merit. Those who out of dislike destroy this grant will be guilty of the slaying of cows and Brahmans. He who confiscates land given by himself or others will be born as a worm in ordure for sixty thousand years.

*Note.*

This record is of interest as it applies the title Kulōttungachōḷa Bhujabala Viraganga Hoysaḷadêvaru to the Hoysaḷa king Vishṇuvardhana who was the ruler



of Talkâḍ at the time of the grant *viz.*, Ś 1044. The kingdom of Talakâḍ was conquered by Vishṇuvardhana from Kulōttungachōḷa, the Chōḷa king whose vice-roys previously ruled over it. The donor of the present grant mahâpradhâna danḍanâyaka Gangapayya is evidently the same as the famous general Gangarâja who subdued Talakâḍ under orders of the king Vishṇuvardhana (E. C. II, Śravaṇa-belagōḷa Inscriptions, Revised No. 363 and No. 388). He was a Jaina and is credited with the renovation of several Jaina bastis in Gangavâḍi. The present record tells us that he built and endowed a Jaina basti at Hâdaravâḡilu in memory of his brother or dependant Sôvaṇa-danḍanâyaka.

The date of the grant is given as Ś 1044 Plava Mârgasira śu 5, Sô. and corresponds to November 16, 1121 taking Ś 1043 Plava as the year meant, but the week day is Wednesday and not Monday as stated in the grant.

## 39

On a viragal in the same field.

Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಈಶ್ವರದೇವರ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲ  
ನಟ್ಟಿರುವ ವಿರಗಲ್ಲ.

ಮೊದಲನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘರಾಂಧನಂ ಜೀಯಾತ್ಮ್ಯೋಕ್ತನಾಥಸ್ಯ ಶಾಸನಂ  
ಜಿನಶಾಸನಂ ಜಯತಿ ಸ
2. ಕಳವಿದ್ಯಾ ದೇವತಾರತ್ನಪೀಠಂ ಹೃದಯಮನುಷರೇಪಯನ್ಯದೀರ್ಘಂಸದೇವಃ ಜಯತಿ ತದನು ಶಾಸ್ತ್ರಂ ತಸ್ಯ  
ಯತ್ಸ [ವ್ಯಮಿಥ್ಯಾ]
3. ನಮಯ [ತಿಮಿರಹಾರಿಜ್ಯೋತಿರೇಕಂ ನರಾಣಾಂ] ಸ್ವಸ್ತಿ ನಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣೀಶ್ವರಂ  
ದ್ವಾರಾವತೀಪು
4. ರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ನಮ್ಯಕ್ತ್ವ ಚೂಡಾಮಣಿ ಮರೇರಾಜರಾಜ ಮಲಪರೊಳು  
ಗಂಡಾದ್ಯನೇಕ
5. ನಾಮಾವಳೇ ಸಮಾಳಂಕೃತರಪ್ಪ ಶ್ರೀಮತ್ಪ್ರಭುವನಮಲ್ಲ ತಳೆಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ  
ನೊಳಂಬವಾಡಿ ಬನವಸೆ (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ).

## Note.

This contains the usual verse in praise of Jina-śāsana (see the previous number) and also another stanza eulogising the Jaina sastras. The latter is however full of lacunæ [See Arsikere 1] The rest of the grant gives the usual titles of the Hoysala kings, obtainer of the five musical sounds, lord of the excellent city of Dvârâvati, sun in the firmament that is the Yâdava race, crest-jewel of righteousness, lord over Male chiefs, conqueror of Malepas, tribhuvanamalla (conqueror of) Talakâḍu, Kongu, Nangali, Gangavâḍi, Nolambavâḍi and Banavase. The characters and the titles would indicate that the record belongs to the reign of the Hoysala king Vishṇuvardhana.

The record stops here abruptly and there is no further writing. The stone on which this is engraved is a vîragal with the Jina figure, chauri-bearers and a devotee in the first panel and celestial beings with vimâna in the second panel. Remnants of five stone pillars are found near by which are believed to have belonged to a Jaina basti that is now lost.

## 40

At the same village, on a 1st vîragal to the south of the Iṣvara temple.

Size 2'—6" × 2'

Kannada language and characters.

ಅದೇ ಕುಮಾರಬಿಡು ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ  
1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1ನೆ ಅಡ್ಡಪಟ್ಟಿ (ಎಡಭಾಗದಲ್ಲಿ ಸ್ವಲ್ಪ ಒಡೆದಿದೆ.)

1. [ಸ್ವಸ್ತಿ ಶ್ರೀಮ] ನೃಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡು ಕೊಂಗು ನಂ
2. [ಗಲ] ನೊಣಂಬವಾಡಿ ಹಾನುಂಗಲು ಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ಹೊಯ್ವಳ
3. [ಶ್ರೀವೀರ] ನಾರಸಿಂಹ ದೇವರು [ದೋರಸಮುದ್ರದ] ನೆರೆವೀಡಿನಲು ಪುಠುವಿರಾಜ್ಯಂ  
ಗೆ[ಯು]
4. [ಶ್ರ] ಮಿರೆ ಶಕವಿಷ್ಣು[೧೦೪೫] ನೆಯ ಸುಭಾನುಸಂವತ್ಸರದ . . . . .
5. ಅದಿವಾರದಂದು . . . . . ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ ಪ್ರಚಂಡದಂಡ ನಾಯ [ಕ]

2ನೆ ಅಡ್ಡಪಟ್ಟಿ.

6. ಬಾಹತ್ತರ ನಿಯೋಗಾಧಿಪತಿ ಪರಮವಿಶ್ವಾಸಿಬಿಲವೋಡಣ್ಣಾಯಕರ ಬವಣಿಯ . . . . .
7. ಉ ಕೊವಾರನ ಬೀಡಿನ ಕೊಟ್ಟಿಗೆಯ ಮಾರೆಯನಾಯಕನಮಗ ದೇಪಯಯ
8. ನಾಯಕನು ಬಯನಾಡ ಬವರದಲು ಕಾದಿ ಹಲರಂ ಕೊಂದುಸುರರೋಕಕ್ಕೆ ಸಂದ ವೀ
9. ರಗಲ್ಲನು ಯೀತನ ಒಡವುಟ್ಟ ಕಳವೈ ಪರೋಕ್ಷವಿನಯಮಂಮಾಡಿ ಕಲ್ಲಂ ನಿಲಿಸಿದಳು.

Note.

This vîragal describes the exploits and death of a warrior named Dēpayayana-yaka, son of Kottigeya Māranāyaka of the village Komāranabīḍu in the battle of Bayanāḍ during the invasion? (*Bavaṇe*) of the mahāprachanḍa danḍanāyaka, chief of bāhattara-niyōga, parama-viśvāsi, Bilavoḷa-danṇāyaka in the reign of the Hoysala king Nārasimha II.

It is dated Ś 1145 Svabhānu corresponding to 1223. The names of the lunar month and tithi are lost.

The sister (*oḍavutṭi*) of the deceased warrior named Kaḷavve is stated to have set up the viragal in his memory.

## 41

On a second viragal at the same place.

Size 2'—6" × 2'—0".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರತಳೆಕಾಡು ಕೊಂಗು ನಂಗಲಗಂಗ
2. ವಾಡಿಬನವನೆ ಹಾನುಂಗಲು . . . . . ವಿರಪ್ರತಾಪ ಹೊಯ್ಸ
3. ೪ ಶ್ರೀನಾರಸಿಂಹ ದೇವರು ದೋರಸಮುದ್ರ . . . . . ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದಿರಾ
4. ಜ್ಯೋತಿಸ್ತಮಿರಲು || ಸಕವಿಷ್ಣು ಗಂಭೀರ ನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದಲು ಶ್ರೀಮ

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

5. ನೃಹಾ ಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾರಿಡ್ಡಾ ನಾಯಕ ಬಿಟ್ಟಿಮಯ್ಯಗಳು
6. . . . .
7. . . . . ಕಪ್ಪಾಪ್ಪನಾದರೆ ಆತನ ತಮ್ಮ ಹಲಗಯ ಮಯ್ಯನ . . . . . ವಿರ

*Note.*

This viragal record belongs to the reign of the Hoysala king Narasimha I and is dated Ś 1089 Sarvajit corresponding to 1167 A. D. Mahâpradhâna Sarvâdhikâri Bittimayya, his minister is also referred to. The record is full of lacunae and mentions the death of some warrior in a battle and the setting up of the viragal in his memory by his younger brother Halagaya and his brother-in-law (mayduna)

. . . . .

## 42

At the same village Kumârabîḍu, on a slab north of the Iśvara temple.

Size 3' × 1'—6"

Kannada language and characters.

ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1½'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾ
2. ಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೋಂಬವಾಡಿ ಬನವನೆ ಹಾನುಂಗಲ್ಲು
3. ಬೆಳ್ಳಂಬಗೊಂಡ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವಿರಬರಾಳದೇವರು ಪ್ರಿಥಿ [ವಿ] ರಾಜ್ಯಂ
4. ಗೆಯ್ಯುತ್ತಮಿರೆ ಸಕ ವರಿಷ್ಣ ದಂಡನಾಯಕಬಿಟ್ಟಿಮಯ್ಯಂಗಳ ಸಂ
5. ನಿಧಾನದಲು ಹಡದನದಮಂಡಳಕ ಮರಿವಿನೆಯ ಕೇಸಿದೇವ
6. ಹೆಣರದಬೂತಗಾಡ ಬೆನಗನಹಳ್ಳಿಯ ಹರದಗಾಂಡ ಒಜುಕೋಡಿನ ಸೆ
7. ಟ್ತಿಗಾಂಡ ಒಜಮಂಗಲದ ಬೊಪ್ಪಗಾಂಡ ಮೈಸೂರಹೊಯ್ಸಳಗಾಂಡ ಕುಂಬಗಾಂಡ ಹು

8. ತ್ತೂರ ಹುಳ್ಳಗಾಂಡಕಿಯುಗಾಂಡ ನೊಕ್ಕಿಯುರ ಬುಟಯಾಂಡಕೆಂತರೆಗಾಡ ಸ್ವಾಮಿ
9. ಗಾಂಡ ದೇವುಗಂಬಳ್ಳಿಯ ಹೊಯ್ಸಳಗಾಂಡಕೇತಗಾಂಡ ಪುರದ ಬೊಟ್ಟಿ ಸೆಟ್ಟ ಮೈ
10. ಸುನಾಡ ಸಮಸ್ತ ಪ್ರಭುಗಾಂಡುಗಳು ಕುವಾರನಬೀಡಿನ ಶ್ರೀದಂದೇಸ್ವರ ದೇವರಿಗೆ
11. ಪೂರ್ವಮರಿಯಾವೆಯುಂ ನಡವದೇವದಾನ ಕೆಂಗೂರು ಮಾರವುಗುಕ್ಕೆ ಹೆ
12. ದಿಕೆ ಸುಬಳ ಉಳುವರಿ ಆ ಮದುವಣ ಮರ ಮೆಲಕ್ಕೆ ಮುಬರಾಳದೇವನಾಣಿ
13. ಕಾಮುಚಂದ್ರಾಕ್ಷ್ಮತಾರಂಬರಂ ಧಮ್ಮ ಮಂಪ್ರತಿಪಾಳಿಸಿ ನಡಸಿ
14. ದವರಿಗೆ ಆಯುಂ ಶ್ರೀಯುಂಯಕ್ಕು ಯೀಧಮ್ಮ ವ ಕೆಡಿಸಿದಪ
15. ವರು ಗಂಗೆಯ ತಡಿಯಲು ಸಾಯಿರಕವಿಲೆಯಂ ಸಾಯಿರಜ್ಞಾ
16. ಹೈಣರುಮಂ ಎಕ್ಕೋಟಿ ತಪೋಧನರುಮಂ ಕೊಂದದೋಷವಕ್ಕು ಪಂಚಮ
17. ಹಾಪಾತಕಂ ಸಾರುಗು

Note.

This belongs to the reign of the Hoysala king Ballāla II and records the remission of certain taxes on the *dēvadāna* lands (lands given for temples) granted previously for the god Bembēśvara of the village Kumāranabīḍu. The grant is said to have been made in the presence of the officer Daṇḍanāyaka Biṭṭimayya. This officer is also referred to in a record of a neighbouring village Hemmanahalli dated Ś 1097 and is styled as mahāpradhāna sarvādhikāri (E. C. III, Mysore Taluk 8—See also E. C. IV, Yelandur 44 and Chāmarājnagar 98, for Biṭṭimayya called also Biṭṭiyaṇṇa).

The donors in the present record are certain Prahlu-gaṇḍus of Maisunād named Kēsidēva of Marivise, maṇḍalika of Haḍadana, Būtagauḍa of Heṇara, Haradagaṇḍa of Benaganahalli, Settigaṇḍa of Orekoḍu, Boppagaṇḍa of Ōjamangala, Hoysalagaṇḍa of Maisūr, Kumbagaṇḍa also of Maisūr, Hullagaṇḍa and Kereyagaṇḍa of Huttūr, Biṭṭiāṇḍe and Kentalegaṇḍa and Sāmigaṇḍa of Nokkiyūr, Hoysalagaṇḍa and Kētagaṇḍa of Dēmagamballi and Boppasetṭi of Pura. Of these Maisur is the modern Mysore city and the rest of the villages are situated near Mysore. Some of these donors are also named in the above record referred to (Mysore 8).

The remission granted consisted of the following taxes of the village Kengūru, Māravangala :—*hadike*, *sambala*, *uḷuvāri* (plough-tax ?), *maduvāṇa* (marriage tax) *mara* (tree tax), *melakke* (sluice tax ?). The donors swear by the king Ballāla to remit the taxes. The usual imprecation for those who transgress the order is given at the end.

The titles given for the king Ballāla are : mahāmaṇḍalēśvara, tribhuvana-malla, conqueror of Talakāḍu, Kongu, Nangali, Gangavāḍi, Nonambavāḍi, Banavase, Hānungal and Beḷvala. He is called Pratāpa Hoysala Viraballāladēva. No date is given, but the reference to Biṭṭimayya-daṇṇāyaka for whom the date Ś 1097 is found in another grant indicates that the present record also belongs to about the same date *viz.*, 1175 A. D. and the king named in this epigraph is evidently Ballāla II.

## Nanjangud Taluk.

At the village Elachigere in the hobli of Nanjangûd, on a slab to the north-east.

Size 3'—6" × 3'—6"

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಎಲಚಿಗರೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಮಾದಿನಾಯಕನ

ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 3½'

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತ ಶ್ರೀಮನ್ನಹಾಮ
2. ಣ್ಣೋಸ್ವರ ತ್ರಿಧುವನಮಲ್ಲತಳಿಕಾ
3. ಡು ಗೊಣ್ಣು ಧುಜಬಳಿ ವೀರಗಂಗ ವಿಘ್ನ
4. ವರ್ಧನ ಶ್ರೀನಾರಸಿಂಹ ದೇವರು
5. ಸಕವರ್ಷ ೧೧೪೪ನೆಯ ಚಿತ್ರಧಾನು
6. ಸಂವತ್ಸರದ ಧಾದ್ರಪದ ಸುದ್ದ ಬಿಡಿ
7. ಗೆ ಬುಧವಾರ ಕಾರನಾಡ ಎಲಚಿಗರೆ
8. ಜಯ ಎನಗರ ಬಿಡಿಯ ಗಾವುಣ್ಣನ ಮಗ
9. ಚನ್ನಗಾವುಣ್ಣ ಚನ್ನಗಾವುಣ್ಣನಮಗ
10. ವೀರಗಾವುಣ್ಣ ದೇಗುಲವ ನೆತ್ತಿಸಿದಂ
11. ಇಲ್ಲಿಯ ಸ್ಥಾನಪತಿ ಚಾಕತಮ್ಮಡಿಯ ಮಗಂ
12. ಹರದತಮ್ಮಡಿಮೈಡಿಯ ಮಗಂ ಚಾ
13. ಕತಮಡಿಗೇ ವೀರಗಾವುಣ್ಣನು ಇನರ
14. ಗಾವುಣ್ಣನು ಬಿಟ್ಟಮಣ್ಣು ಸಾಯಿರದ ಅ
15. ಯೂರು || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತ ವನು
16. ನ್ತರಾ ಪಷ್ಪ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾ
17. ಯತೆ ಕ್ರಿಮಿ ||

*Note.*

This record belongs to the reign of the Hoysala king Nārasingadēvaru (or Narasimha II) and is dated Ś 1144 Chitrabhānu Bhādrapada śu 2, Budhavāra corresponding to 10th August 1222 A.D., a Wednesday.

It registers the construction of a temple (of Śiva) by Viragāvuṇḍa son of Chandagavuṇḍa who was the son of Enagara Biṭiyagāvuṇḍa, of the village Elachigere in Kāranād and the grant of 1500 *manṇus* of land for the temple by Viragāvuṇḍa and Īsaragāvuṇḍa into the hands of the trustee Chākatammaḍi, son of Haradatammaḍi, who was the son of Chākatammaḍi.

The usual imprecation occurs at the end of the grant.

Enagar which seems to be the name of a family or community is referred to in an inscription of Nanjangûd Taluk (E. C. III, Nanjangûd 134 of Ś 943).

At the village Tagadûr in the hobli of Bilgere, on a slab lying in the road near the Mûlasthânêśvara temple.

Size 2' × 1'

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ  
ಎದುರು ಮೊಹರಿಯ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- |                           |                          |
|---------------------------|--------------------------|
| 1. [ಕೊಂ] ಡ ಕುನ್ದಾನ್ವಯ     | 5. [ಷಿ] ನಿ ಯತ್ತಗಡೂ       |
| 2. [ಮೂ] ಂ ಸಂಘ ನಾಗಮ್ಮ      | 6. . . ಯಲ್ಲೆಕ್ಕನಿಯ       |
| 3. [ಅನ್] ನ್ನ ಧ್ವಾರಕ ಶಿಷ್ಯ | 7. [ಸ್ಸ] ನ್ಯಸನಂಗೈಯ್ಯುಸುರ |
| 4. ನ್ನು ಧ್ವಾರಕರಶಿ         | 8. [ರೋಕಕ್ಕೆ] ಸ್ವರಾ       |

Note.

This records the death of a Jaina female ascetic named : . . Yillekantiyar by the rite of sanyasana. She is said to have been a disciple of Nandibhaṭṭāraka who was a disciple of Nāganandi-Anantabhaṭṭāraka, a Jaina guru who belonged to Koṇḍakunda lineage and Mûla-sangha. No date is given. At the beginning of each line a few letters are lost due to the inscription slab being broken.

The characters seem to belong to the 14th century.

At the same village Tagadûr, on a stone set up near the southern entrance of Ankanāthêśvara temple (Nanjangud Taluk, 120 revised).

Size 2' × 1'

Kannada language and characters.

ಅದೇ ತಗಡೂರು ಗ್ರಾಮದ ಅಂಕನಾಥೇಶ್ವರ, ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಬಾಗಿಲಿನಬಳಿ  
ನಟ್ಟಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು, 120ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 2' × 1'

- |                   |                 |
|-------------------|-----------------|
| 1. ಶಕವರುಷ ೧೧      | 8. ಕುಟಗವುಂಡನ    |
| 2. ೧೦ನೆಯಕ್ಕೀಲಕ    | 9. ನೂ ಮೊಗೂರವ    |
| 3. ಸಂವತ್ಸರದ ಚೈ    | 10. ರು ಕೊಂಮರುರಗ |
| 4. ತ್ರ ಸು ಜಿ ವ ತಗ | 11. ವುಂಡೆಯ ಮು   |
| 5. ಡೂರಕೊಂಮೆ       | 12. ಬೃವಾದ ಸಮ    |
| 6. ಯರ ಮಾದಗ        | 13. ಸ್ತ ಕೊಂಮೆಯ  |
| 7. ವುಂಡನ ಮಗ       | 14. ರು ಕೂಡಿ ಹಿ  |

15. ಯಹೊಲದಲ
16. ಸಮುದಿ
17. ಕವಾಗಿನೆ
18. ತ್ತರುಗೊ

19. ಡಗೆದಿ
20. ಟ್ತಮಣ್ಣು
21. ಖಂಂ

Note.

This contains the revised version of the inscription No. 120 of Nanjangud Taluk, published in E. C. Vol. III.

It records the grant of some land, 300 *mannus* in extent forming part of a field called Hiriya-hola in the village Tagaḍûr as *nettaru-godaḡe* (rent-free land bestowed for the services of a warrior) to Kubagavunḍa, son of Mâdagavunḍa belonging to the family or community of Kommeyar by all the Kommeyar of Môḡûr (same as the present village Môḡûr in T.-Narsipur Taluk) assembled together.

There seems to be a mistake in regard to the donee, the word Kubagavunḍananu being used probably for the dative form Kubagavunḍanige in line 8.

The date of the record is given as S' 1110 Kilaka sam. Chaitra śu 5 Vaḍḍavâra and corresponds to Saturday the 5th March 1188 A. D.

#### 46

At the same village Tagaḍûr, on a stone lying near the Gaṇapati temple.

Size 4' × 1'—6"

Kannada language and characters.

ಅದೇ ತಗಡೂರಿನಲ್ಲಿ ರಾಮಚಂದ್ರರಾಯರು ಕಟ್ಟಿಸಿದ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಳಿಯಲ್ಲಿ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'

ಮೇಲ್ಕಾಣೆ ತುಂಡಾಗಿದೆ.

- |                               |                                   |
|-------------------------------|-----------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯು         | 10. ತಂದರೆ ತಗಡೂರಸ್ಥಳದ ಕಿಮಿಹಳಿ      |
| 2. ದಯವಹಶಾಲಯವಾಹ                | 11. ಯ ಗ್ರಾಮವನೂ ನಿನಗೆ ಉಂಬಳಿ        |
| 3. ನ ಶಕವರುಷ ೧೪೬೫ ನಂದ          | 12. ಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯೀಗ್ರಾಮದ ಆ     |
| 4. ವರ್ತಮಾನ ಶೋಭಕೃತ್ಸ್ವವತ್ಸರ ನಿ | 13. ಪ್ಪ ಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗನು         |
| 5. ಜಶ್ವಾವಣ ಶು ಗಂಟೂ ಶ್ರೀಮನ್ಮ   | 14. ಆಚಂದ್ರಾಕ್ಷಸ್ತಾಯಿಯಾಗಿ ನ        |
| 6. ಹಾ ಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾ | 15. ವರಮಾನ್ಯಶ್ರೋತುಃಪ್ರಿಯಾಗಿ ಅನುಭವಿ |
| 7. ಜ ಪೊಡೆಯರು ತಗಡೂರ ಗ್ರಾಮದ     | 16. ವಿಸಿಕೊಂಡು ಬರುವಿರಿ ಎಂದು ಕೊಟ್ಟ  |
| 8. ಕರೆಯ ನಂಜಯದೇವರಿಗೆ ಕೊಟ್ಟ     | 17. ಶಿರಾನಾಥನ ಶ್ರೀಶೋಮೇಶ್ವರ         |
| 9. ಉಂಬಳಿಯ ಶಿರಾನಾಥನದ ಕ್ರಮವೆಂ   |                                   |

Note.

This grant records the gift of the village Kimihalli in Tagaḍûr-sthala by the chief mahâmaṇḍalesvara Vîra Dêvarâja Voḍeyar to Kereya Nanjayadêvar who was

probably a Viraśaiva priest for his maintenance (umbali). The grant was made free of taxes and as *śrotravriti*. The date of the grant is given as Ś 1465 Śobhakrit sam. Nija Śrāvaṇa śu, 10 and corresponds to 9th August 1543. The grant ends with the signature of the chief Śrī Śōmēśvara.

## 47

At the village Tagaḍūr in the hobli of Bilgere, on the 1st pillar in the nava-ranga maṇṭapa of the Lakshmīkānta temple.

Tamil and Grantha characters.

Tamil language.

*Transliteration..*

- |                           |                                      |
|---------------------------|--------------------------------------|
| 1. svasti śrī Tagaḍur śrī | 5. Periya Kavila[n]dai A-            |
| 2. Lakshumi Nārāya-       | 6. mattar Māragāmuṇḍa-               |
| 3. ṇap Perumāḷ-ti-        | 7. n magan Śeṭṭagāmuṇḍa-             |
| 4. ru-maṇṭapattukku p     | 8. n śeyvitta kambaṇ ga <sup>1</sup> |

*Translation.*

Be it well. For the holy maṇṭapa of the god Lakṣmī-Nārāyaṇa Perumāḷ of Tagaḍūr, Śeṭṭagāvuṇḍan, son of Amattar Māragāvuṇḍan of Periya Kavilandai got the pillar constructed : (at a cost of) 1 gadyāṇa.

*Note.*

This records the setting up of the above pillar by a person named Śeṭṭagāvuṇḍan at a cost of a gadyāṇa. Periya Kavilandai is the same as the present Doḍḍa Kavilande village. No date is given. The characters seem to belong to the 15th century.

## 48

On a 2nd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

*Transliteration.*

- |                       |                       |
|-----------------------|-----------------------|
| 1. svasti śrī Tagaḍur | 6. Māragāmuṇḍan-magan |
| 2. śrī Lakshuminārā-  | 7. Sambuva-gāmuṇḍan   |
| 3. yaṇa-pperumāḷ-     | 8. śeyvitta kambaṇ    |
| 4. tiru-maṇṭapattu-   | 9. pon <sup>11</sup>  |
| 5. kku Perṅavaram     |                       |



*Translation.*

Be it well. For the holy maṇṭapa of the god Lakshmi-Nârâyana of Tagaḍûr, Pergavaram Mâragâmuṇḍa's sôn Sambuvagâmuṇḍan set up the pillar : pon 1

*Note.*

This records the setting up of another pillar in the same maṇṭapa by another person named Mâragâmuṇḍa together with Śambuva-gâmuṇḍa for 1 pon.

## 49

On a 3rd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

*Transliteration.*

- |                         |                         |
|-------------------------|-------------------------|
| 1. svasti śrī Tagaḍûri- | 5. [Tiruvi] śeyûr Kaḍai |
| 2. l śrī Lakshmi Nârâ-  | 6. . . . tai śeyvitta   |
| 3. yaṇa-pperumâl-       | 7. kambam ga            |
| 4. tirumaṇṭapattukku    |                         |

*Translation.*

Be it well. For the holy maṇṭapa of the god Lakshminârâyanaḥpperumâl of Tagaḍûr, Kaḍai . . . . tai of [Tiruvi] śeyûr set up the pillar : ga

*Note.*

This also records the setting up of a pillar in the same maṇṭapa by a third person named above for 1 gadyâṇa.

## 50

On 4th pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

*Transliteration.*

- |                       |                     |
|-----------------------|---------------------|
| 1. svasti śrī Tagaḍûr | 5. ku Kârâyappa!    |
| 2. śrī Lakshminârâya- | 6. li Śingan Manna- |
| 3. ṇa-perumâl-ti-     | 7. n śeyvitta kam-  |
| 4. ru-maṇṭapattu-     | 8. bam ga !         |

*Translation.*

Be it well. For the holy maṇṭapa of the god Lakshminârâyana, Kârâyappalli Śingan Mannan got the pillar made : \ ga

## Note.

This also records the setting up of a pillar in the same mantapa by a fourth person named above at the cost of one gadyâṇa.

## 51

On a fragmentary stone on the bund of the Kommekere tank  
at the same village Tagaḍûr.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಬಳಿಯಿರುವ ಕೊಂಮೆಕೆರೆಯ  
ಏರಿಯಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- |                      |                   |
|----------------------|-------------------|
| 1. ಶ್ರೀಮತ್ಪ್ರತಾ      | 2. ಂ ದ್ರಾದಿ       |
| 2. ವಿರ ಬಲ್ಲಾರ ದೇವರ   | 3. ಲುವುದು ಗು      |
| 3. ತ್ರಿರೆ ಶಕ ವರುಷ ೧  | 4. ಐ ನುತ್ತದಂಹ     |
| 4. ತ್ವರದ ಮಯಸಾಖ ನು    | 5. ಧರ್ಮವ ನಾವನೊಬ್ಬ |
| 5. [ತಗ] ಡೂರ ಪ್ರಭುಗವು | 6. ತಡಿಯಲ ಕವಿರೆ    |
| ಹಿಂದಾಗ               | 7. ಹೃಣರನುಂ ಕೊಂದ   |
| 1. ಕಳು ಮಕ್ಕ          |                   |

## Note.

This inscription is very fragmentary as the inscription stone is broken and a portion of it is lost. It belongs to the reign of the Hoysala king Vīra Ballāḍadêvar and records some grant by the prabhu-gavuṇḍus of Tagaḍûr. An imprecation is contained against those who violate it.

The characters seem to be of the 13th century and the king referred to in the grant is probably Ballāḍa II.

## 52

Krishnarājanagar (or Yedatore) Taluk.

At the village Degganahalli in the hobli of Tippûr, on a stone standing near  
the Basavêśvara temple.

Size 5' × 2'—6"

Kannada language and characters.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ತಿಪ್ಪೂರಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ದೆಗ್ಗನಹಳ್ಳಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ  
ನಿಂತಿರುವ ಶಿಲಾ ಶಾಸನ.

ಪ್ರಮಾಣ 5' × 2½'

- |                               |  |
|-------------------------------|--|
| 1. ಶ್ರೀಮತುಸ್ರತಾಪಚಕ್ರವರ್ತಿ ವಿ  | 3. ಐ ದೇವರಸರು ದೋರಸಮುದ್ರ [ದ] ಲಾ ಪ್ಪ      |
| 2. ಪ್ಲವರ್ಧನಹೊಯ್ಸಳ ವಿರ ನಾರಸಿಂಗ | 4. ಧ್ವೀರಾಜ್ಯಂಗೇಯುತ್ಪವಿರೆ ಶಕವರ್ಷ ೧೧೮೧ನೆ |

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 5. ಯ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ            | 9. ಹಳ್ಳಿಯಾಗಿ ಧಾರಾಪೂರ್ವಕಂ       |
| 6. ಮಾಘ ಬ ೧೪ ಬ್ರಹ್ಮಸ್ತಿವಾರ         | 10. ಮಾಡಿಕೊಟ್ಟರು ಆ ಹಳ್ಳಿ [ನಿದಾ] |
| 7. ದಂದು ನಿಬ್ಬಯಲ ಮಹಾಜನಂಗಳಿಗೆ       | 11. ಯಗ ೪೦ನೂ . . . . .          |
| 8. ಗೆಗ್ಗನ ಹಾಳನೂ ಪ್ರವಿಷ್ಟವಾಗಿ ಕಾಲು | 12. ಲ್ಲಾ                       |

*Transliteration.*

1. śrīmatu pratāpachakravartti Vi-
2. shṇuvarddhana-hoysaḷa Vīranārasimṅga-
3. ṇa-dēvarasaru Dōrasamudra [da] lū pri-
4. thvi-rājyaṃ geyvuttavire śaka varsha 1181 ne-
5. ya Kālayukta-samvatsarada
6. Māgha ba 14 Brihaspativāra-
7. dandu Nibbayala mahājanamgaḷige-
8. Gegganahālanū pravishṭavāgi kālu-
9. haḷḷiyāgi dhārā-pūrvvakam
10. māḍikoṭṭaru ā haḷi [sidā]
11. ya ga 40 nū . . . . .
12. llā

*Translation.*

While the illustrious pratāpa-chakravartti Viṣṇuvarddhana Hoysaḷa Vīra Nārasimṅga-dēvarasar was ruling the earth at Dōrasamudra :—

On Thursday, 14th lunar day of the dark half of Māgha in the year Kālayukta, Śaka year 1181, the village Gegganahāḷ was granted as a hamlet (kāluhaḷḷi) with pouring of water to the mahājanas of Nibbayal. The sidāya of the village amounting to 40 gadyāṇas . . . . .

*Note.*

This records the gift of a village Gegganahāḷ (now called Degganahaḷḷi), a hamlet of Nibbayal to the mahājanas of Nibbayal. The *siddhāya* (fixed income) of the village seems to have been remitted. The last two lines are quite worn out and cannot be made out.

The donor is not named. Probably the king himself seems to have been the donor. The date of the grant corresponds to Thursday, 23rd January 1259 A. D. and the king in whose reign the grant was made is evidently Narasimha III.

No invocation or imprecation is contained in the record.

T.-Narsipur Taluk.

At T.-Narasipur in T.-Narasipur hobli, a sannad of Kṛishṇarāja Voḍeyar III, received from the Taluk Kacheri.

Kannada language and characters.

ಟ. ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಚೇರಿಯಿಂದ ಬಂದ ಸನ್ನದು.

ಮೇರೆ 'ನಿಜಪೂರ್ಣ ಸುಖ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ನೈನಿಹ' ಎಂಬ ಅಂಕಿತದ ನಾಗರಾಕ್ಷರದ ಅರಿಗಿನ ಮೊಹರಿದೆ.

1. ಶ್ರೀ ಮತ್ತು ಪೂರ್ಣೆಯನವರು ನೋಸರೆ ಅಮಲ
2. ದಾರ ವೆಂಕಟರಮಣಿಯಗೆ ಅಶೀರ್ವಾದ ಅದಾಗಿ ಕಳುಯಿಸ್ತ
3. ಅರ್ಜಿಯಿಂದಾ ವಿವರ ಯಾವತ್ತು ಶ್ರುತವಾಯಿತ್ತು ತಲಕಾ
4. ದು | ತಲಕಾಡಿನಲಿ ವೆಂಕಟ್ರಾಮ ಶಾಸ್ತ್ರಿಗಳುಗೆ ಯಿದದಕೆ
5. ಯಿದ ಹಾಗೆ ನಾಲ್ಕು ತಡವೆ ಪ್ರವರ್ತಿಗಿತಿರಿ ಹೋ
6. ದದ್ರಿಂದ ಅವರ ಕುಟುಂಬ ಸಹಗಮನ ಮಾಡದೇಕೆಂ
7. ಬದಾಗಿ ಯಾರು ಹೇಳಿದಾಗ್ಗೆ ಕೆಳದೆ ಮುಷಕರ
8. ಮಾಡಿಕೊಂಡು ಅಪ್ಪಣೆ ಕೊಡ್ವಿದೇಕೆಂಬದಾಗಿ ಯಿ
9. ದಾರೆಂಬ ವಿವರಗಳಾಗಿ ಬರದು ಸರಿಯಷ್ಟೆ
10. ಅಬಗ್ಗೆ ಅವರು ದೊಡ ಬ್ರಾಂಹರು ಅವರಯಿ
11. ದದುಕ್ಕೆಯೀಕೆ ಈ ಮೇರೆಗೆ ಮಾಡಬಾರದು
12. ಬೇಡವೆಂಬದಾಗಿ ಹೇಳಿದರೆ ಕೇಳದ ಮೇರೆ
13. ಆಕೆ ಹೇಳಿದ ಮೇರೆಗೆ ನಡದು ಕೊಳುವಂತೆ
14. ಅಪ್ಪಣೆ ಕೊಟ್ಟುಬಿಡುವದು | ರಕ್ಕಾಕ್ಷಿಸಂಪ
15. ತನ್ನದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ರಾಜು ಶ್ರೀ

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿರುವ ಅಡ್ಡ ಪದ್ಧಿಗಳಲ್ಲಿ ಬರೆದಿರುವದು.

ಪೈವಸ್ತಗಿ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ಸಾಗಮನ ಮಾಡುವ

ಹೆಂಗನಿಗೆ ಅಪ್ಪಣೆ

*Transliteration.*

wax seal.

Nijapūrṇa sukha śrī  
Lakṣmīnīṣimha

1. śrīmattu Pūrṇaiyanavaru Sōsale Amala-
2. dāra Venkaṭaramaṇaiyage āśīrvāda ādāgi kaḷuyisda
3. arjiyindā vivara yāvattu śrutavāyittu Talakā-
4. du! Talakāḍinali Venkaṭrāma śāstrigaḷuge yidadake
5. yida hāge nālku taḍave pravarti āgi-tīri hō
6. dadriṇḍa avara kutunba sahagamana māḍa-  
bēkem-
7. badāgi yāru hēlidāgyu kēḷade mushakara-
8. māḍikoṇḍu appaṇe koḍsi bēkenḍabadāgi yi-
9. dāreṇba vivaragaḷāgi baradu sariyaśhṭe
10. ā bagye avaru doḍabrāṇḥaru avaru yi-

11. dadukke yike î-mêrege mādabāraḍu
  12. bēḍavembadāgi hēḷidare kēḷada mēle
  13. āke hēḷida mērege naḍaḍu koḷuvaṁte
  14. appaṇe koṭṭu biḍuvaḍu<sup>1</sup>Raktākshi-saṁva-
  15. tsarada Pāḷguṇa ba 6 lu ruju Śrī
- At the end of the sannad

(cross lines)

paivastigi Pāḷguṇa ba 9 lu sāgamana māḍuva hemgasige appaṇe

*Translation.*

śrīmat (auspicious) Pūrṇaiya :—blessings to Venkaṭaramaṇaiya, amaladār of Sósale:—

All the details in your petition have been heard. You have written to me about the death of Venkaṭarāmaśāstri at Talakāḍ suddenly after four motions. You also state therein that on his death, his wife has obstinately determined to undergo *sahagamana* without listening to any advice to the contrary and is asking for permission for the same.

With regard to this, (it has to be observed that) he is a great Brahman and seeing the condition of his life she should not have done so but as although she is advised not to undergo *sahagamana* she does not listen to it, orders may be given to carry out her wishes.

The 6th day of the dark half of Phāḷguṇa in the year Raktākshi—signature : Śrī.

(At the end of the sannad)

Permission for a woman for *sahagamana* : 9th lunar day of the dark half of Phāḷguṇa.

*Note.*

This records the grant of permission by the Dewan Pūrṇaiya for *sahagamana* (sati) of a Brahman woman at Talakāḍ. It was issued on Raktākshi Phāl. ba. 9 and as the only Raktākshi during the administration of Mysore by Pūrṇaiya coincided with A. D. 1804 the date may be taken as equivalent to March 24, 1805 A. D.

The sannad contains at the top a seal with the legend Nija-Pūrṇasukha Śrī Lakshmīnrisimha in Nāgari characters and the short signature 'Śrī' at the end. Both the above seal and signature are common in documents issued by Pūrṇaiya.

It is seen that Sati was a voluntary act and the woman who chose immolation by fire on the death of her husband did so in spite of advice to contrary by kindly relatives and that the permission of the king or his chief officer in charge of the administration was necessary for *sahagamana*. It is also necessary to note that according to smritis Brahman women are forbidden to

perform *sati* after the cremation of the dead bodies of their husbands. In this case it is difficult to say whether the orders of the Dewan for *sahagamana* of the lady could have been received before the cremation of her husband.

## 54

At Tirumakûḍlu in the hobli of T.-Narsipur, on the *balipīṭha* in the temple of Agastyêśvara.

Tamil and Grantha characters.

Tamil language.

*Transliteration.*

West face—1. svasti śrī 'Tiruv Agattiśvaramuḍaiyâr  
South face—2. Jayaśśâmantar Gangamaṇḍalapillaiyâ-  
East face—3. na Vîra Narasimhapillai-daṇṇâyakkar  
North face—4. ţeyvitta balipīṭham ţivam astu

*Translation.*

Be it well. Jayaśśâmantar Gangamaṇḍala-pillaiyâr *alias* Vîra Narasimhapillai-daṇṇâyakkar got this *balipīṭham* constructed for the god (?) Tiruvagattiśvaramuḍaiyâr. Good fortune.

*Note.*

This records the construction of the *balipīṭham* (stone pedestal on which boiled rice, etc., are offered every day in temples) in the Agastyêśvara temple at Tirumakûḍlu by the person abovenamed. No date is given and no ruler is named. The characters seem to belong to 13th century and the next record shows that it may be assigned to the reign of the Hoysala king Narasimha (III).

## 55

At the same village Tirumakûḍlu, on the pedestal of the sacred bull in the same temple of Agastyêśvara.

Tamil and Grantha characters.

*Transliteration.*

1. svasti śrī Vîra Nârasimhadêvan prithivirâjyam paṇṇi yarulânirka Tiruvagattiśvaram-uḍaiyâr Jayaśśâmantam Gangamaṇḍalapillaiyâna Vîra Narasimhapillai-daṇṇâ—

2. yakkar ţeyvitta Vṛishabhadêvarum Vṛishabhadêvar-maṇṭapamum.

*Translation.*

Be it well. While the illustrious Vira Nārasimhadēva was ruling the earth, Jayaśśāmantan Gangamaṇḍalapillai *alias* Vira Narasimhapillai danṇāyakkar got the Bull-god (Vṛishabha-dēvar) and the mantapa of the Bull-god made.

*Note.*

This records the setting up of the Bull-god and the construction of the mantapa therefor by Vira Narasimhapillai-danṇāyakkar, referred to in the previous grant during the reign of Vira-Nārasimhadēva. The characters seem to belong to the end of 13th or beginning of the 14th century and the king to whose reign this record belongs is probably the Hoysaḷa king Narasimha III.

## 56

At the same village Tirumakūḍlu, on a brass tub in the Agastyēśvara temple.

Kannada language and characters.

ಅದೇ ಅರಮಕೂಡಲು ಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಹಿತ್ತಾಳೆ  
ಕೊಪ್ಪರಿಗೆ ಮೇಲೆ.

1. ಶ್ರೀ ನಾಂಬಿವಾ
2. ಅರಮಕೂಡಲು ಶ್ರೀಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿ ಸಂನಿಧಿಗೆ ಹಂಪೆ ಅರಶಿನವರ ಧರ್ಮ ಪತ್ತಿಯರಾದ  
ದೇವೀರಂಮಂಜಯವರ ಶ್ರೀಧಾರ್ಮ ವಸಂತೋತ್ಸವಕೆ ||

*Note.*

This records the gift of the above vessel for keeping coloured water for the Vasantōtsava festival by Dēvirammaṇi, lawful wife of Hampe Arasu.

The characters are of the 19th century.

## 57

At Mūgūr in the hobli of Mūgūr, on the pedestal of the Pārśvanāthasvāmi image in the Pārśvanātha Basti.

Kannada language and characters.

ಃ. ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರ ಹೋಬಳಿ ಮೂಗೂರು ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯಲ್ಲಿ  
ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಕೆಳಗಡೆ ಬರೆದಿರುವುದು.

1. ಮೂಲ ಸಂಘ ದೇವಿಗಣ ಪುಸ್ತಕಗಟ್ಟೆ ಕೊಂಡ ಕುಂದಾನ್ವಯ ಇಂಗಣೇಶ್ವರ ಸಂಪ್ರದ  
ಶ್ರೀಧಾಮ ಕೀರ್ತಿಪಂ
2. ಡಿತ ದೇವರ ಶಿಷ್ಯರಪ್ಪ ಕಾನ . . . . . ನಂದಿ ದೇವರ ಗುಡ್ಡುಗಳಪ್ಪ ಮೂಗೂರ ಸಮಸ್ತ
3. ಗಾವುಂಪುಗಳು . . . . . ಕೊಡೆಯರ ಬಸದಿಯಜೀರ್ನೋದ್ಧರಣವಮ್ಮಾ
4. ಡಿ . . . . . ಪ್ಪಿಸಿದರು  
ಮಂಗಳಮಹಾಶ್ರೀ

## Note.

This record has several lacunae in lines 2-4 owing to the letters being worn out. It is stated in this epigraph that all the gāvundus of Mûgûr being disciples of a Jaina guru Kâna . . nandi who was a disciple of Bhânukirtipaṇḍita of Mûla-sangha, Dêsi-gaṇa, Pustaka-gachchha, Koṇḍakundânvaya and Ingaṇêśvara-sangha, renovated a Jaina basti in Mûgûr named Koḍeyara-basadi and set up the god (Pârśvanâtha apparently) therein.

No date is given. The characters seem to belong to the 13th century A. D.

## 58

At the same village Mûgûr, on the pedestal of the Âdinâtha image in the Âdinâtha-bastî.

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಗ್ರಾಮದ ಅದಿನಾಥ ಬಸ್ತಿಯ ಅದಿನಾಥನ್ನಾಮಿಯ ಪೀಠದಲ್ಲಿ  
ಬರೆದಿರುವುದು.

1. ಶ್ರೀಮೂಲ ಸಂಘ ದೇಸಿಯ ಗಣಪುಸ್ತ
2. ಕ ಗಚ್ಚ ಕೊಂಡಕುಂದಾನ್ವಯಕ ಹಗಜಿ
3. ಯ ತೀರ್ಥದ ಪ್ರತಿಬದ್ಧದ ಧರತ ಪಂಡಿತರಿಗೆ
4. ಜಕ್ಕಿಯಬ್ಬೆಯ ಮಗಳು . . . . .

## Note.

The last line of this record is mostly worn out and hence the inscription is incomplete.

It seems to record the construction of the above Âdinâtha-basti by a woman (name lost) who was the daughter of Jakkiyabbe for the Jaina guru Bharatapaṇḍita in Ka . hagerayatirtha belonging to Mûla-sangha, Dêsiya-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya.

No date is given. The characters seem to belong to the 13th century A. D.

## 59

On a slab lying near Mûgûruhallâ near Mûgûr.

Size 5' × 1½'

Kannada language and characters.

ಟ. ನರಶಿವಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಹೋಬಳಿ ಮೂಗೂರು ಹಳ್ಳದ ಬಳಿ  
ಹಾಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1½'

- |                              |   |                             |
|------------------------------|---|-----------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನಕ ವರುಷ ೧೨೮೮ | : | 3. ಶ್ರೀಮನು ಮಹಾವಂದನೇಸ್ವರ ಅರಿ |
| 2. ಪರಾಧವಸಂ   ಫಾಲ್ಗುನ ಬ ೧೦    | : | 4. ರಾಯ ವಿನಾಯಕ ಬಾಸಗೆ ತಪ್ಪುವ  |



- |                          |                          |
|--------------------------|--------------------------|
| 5. ರಾಯರಗಂಡ ಶ್ರೀವೀರಲು     | 8. ಮಹಾಪ್ರಧಾನಂ ಬಸವ        |
| 6. ಕಂಠವೊಡೆಯರು ಪ್ರಿಥ್ವಿರಾ | 9. ದಂಣಾಯ್ಯರ ಅಧಿಕಾರಿ ರಾಘವ |
| 7. ಜ್ಯಂಗಯ್ಯುತ್ತಿರಲು ಶ್ರೀ | 10. ದೇವರಸರು . . . . .    |
- (ಮುಂದಕ್ಕೆ ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ)

*Note.*

This inscription is very incomplete, the lines below 10 being much worn out and illegible. It belongs to the reign of the Vijayanagar king Bukkanṇodeyar (Bukka I, who is given the titles of mahâmaṇḍalêśvara, champion over enemy kings, punisher of kings who break their word and seems to record an act of charity by Râghavadêvarasa, officer under the mahâpradhâna Basava-danṇâyaka. Basavayya-danṇâyaka was a Brahman minister of Bukka I (See E. C. IV, Chamarajanagar, 113).

The date is given as Ś 1288 Parâbhava sam. Phâlguna ba. 10 and corresponds to 24th February 1367 A. D.

## 60

On a viragal near the 7th mile in the road from Mûgûr to Santemarahalli.

Size 3'—6" × 2'—6"

Kannada language and characters.

೩. ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಮೂಗೂರು ಅಡ್ಡಹಳ್ಳದ ಬಳಿ ಸಂತೆಮರಹಳ್ಳಿಗೆ  
ಹೋಗುವ ರಸ್ತೆಯಲ್ಲಿ 7ನೆಯ ಮೈಲಿ ಆದ ಮೇಲೆ ಮೊದಲನೆಯ ಫರ್ಲಾಂಗ್  
ಕಲ್ಲಿಗೆ ಮಧ್ಯದಾರಿಯಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1. ಶ್ರೀಮತು ಹಿರಿಯನಾಡಮಹಾಪ್ರಭು ಮೂಗೂರು ಮಾದಣ್ಣನವ
2. ರ ಮಗ ಮಾದಪ್ಪನೂ ತಲೆ ಮಲೆಗೆ ಹೋಗುತ್ತಿದ್ದಲ್ಲಿ ಹಂದಿಗನಹಳ್ಳಿಯ ಘಟ್ಟದಲ್ಲ
3. ಕಳರು ನಾಲ್ವತ್ತು ವತ್ತು ಅಳುಬಂದು ತಾಗಿದ್ದಲ್ಲಿ ತನ್ನೊಡೆಯನ . . . . .
4. ಗಿ ಹಗ . ಕೂಡ ಕಾದಿ ಯಿಬ್ಬರು ಕಳ್ಳರನು ಕೆಡಹಿತಂ
5. ನೊಡೆಯನ ಪ್ರಾಣವನು ಕಾದುತಾನು ಹಡದ ವೀರಸ್ವರ್ಗ್ಗ

*Transliteration.*

1. śrīmatu Hiriyanāḍa mahâprabhu Mûgûra Mâdannaṇava-
2. ra maga Mâdappanu Talemalege hôguttiddalli Handiganahalliya ghaṭṭa-
- dalli
3. kaḷaru nâlvattu vattu âḷu bandu tãgidalli taṇṇodeyana . . . . .
4. gi haga . . kûḍe kâdi yibbaru kaḷḷaranu keḍahi taṇ-
5. nodeyana prâṇavanu kâdu tânu haḍeda vīrasvargga

## Translation.

While Mādappa, son of Mādanna of Mûgûr, mahâprabhu of Hiriyanâḍ was going to Talemale and forty thieves came and fell upon him in the hilly slopes of Handiganahalli he fought on behalf of his master, killed two thieves and protecting his master's life attained *vīrasvarga*.

## Note.

This records the exploits and death of a person (whose name is lost) in meeting bravely an attack by forty robbers on his master, Mādappa, while he was on a journey to Talemale.

No date is given. The characters seem to belong to the 14th century. Mādanna of Mûgûr, father of Mādappa, is described as the mahâprabhu of Hiriyanâḍ. Hiriyanâḍ is the district round Mûgûr and part of Padinâḍ as stated in several inscriptions (E. C. III, T.-Narsipur 78, E. C. IV Chamarajanagar 203, etc.)

## 61

On a slab lying below a tamarind tree in the backyard of the residence of Gangâdharasvâmi belonging to the matt of Volagere in the hobli of Mûgûr.

Size 2' x 1'-6"

Kannada language and characters.

ಟ. ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಹೋಬಳಿ ಪೊಳಗೆರೆ ಮಠದ ಗಂಗಾಧರಸ್ವಾಮಿಗಳ  
ಹಿತ್ತಲಲ್ಲಿ ಹುಣಸೆ ಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1½'

- |                            |                            |
|----------------------------|----------------------------|
| 1. ಸುಕ್ಲ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ  | 4. ಕವಾಗಿ ನರ್ವಮಾಂಢ್ಯವಾಗಿ ಕೊ |
| 2. ಬ ೧೦೮ ಸಿನವಪವರು ಸೇನದೋ    | 5. ಟ್ ಕೊಡಗೆ                |
| 3. ವ ಆಳಗಂಣಗೆ ದಾನ ಧಾರಾಪೂರ್ವ |                            |

## Note.

This records the gift of some land as *koḍage* (rent-free land granted for the livelihood of a person who has rendered some service) free of taxes to Sēnabōva Alaganna by Sinanapa on the 10th lunar day of the dark half of Bhâdrapada in the year Śukla.

The date is not given in Śaka era. The only elements of dating given are the cyclic year Śukla and the tithi 10th lunar day of the dark half of Bhâdrapada.

The characters seem to belong to the 17th century.

The present record is an instance of the grant of lands rent-free for the services of the village accountants (Sēnabōva).

## 62

At the village Vâṭālu in the hobli of Mûgûr, on a pillar  
in the temple of Durgamma.

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ರಂಗ  
ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

- |                      |                 |
|----------------------|-----------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಒಟೆಹ | 3. ದಂಪಣ್ಣ ತರುಗೆ |
| 2. ಇಸ್ರನಪತಿ ಕೊತ್ತ    | 4. ಯಸಿದ ದೇವಾಲ   |

*Note.*

This records the construction of the above temple by Kottadampanḍita,  
sthānapati (officer in charge of temples) of the village Oṭehālu.

The characters belong to the 14th century.

## 63

At the same village, on a slab lying in a field opposite to the above temple.

Size 1'-6" × 1'.

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ಎದುರಲ್ಲಿರುವ ವೆಂಕಟಸುಬ್ಬರಾಜೇ  
ಅರಸಿನ ಹೊಲದ ತೆವರಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

- |                     |                       |
|---------------------|-----------------------|
| 1. ಏನೋದದಿಂ          | 6. ಡ ವಾಟಹಳ ಬುತಿ       |
| 2. ವರಿಷ ೧೧೧೮ ನೆಯ    | 7. ಕಾಟನಾಂಕಪಾಳರಕುಲ     |
| 3. ವತ್ಸರದ ಜೇಷ್ಠ ಸುಧ | 8. ದ ಬಾವಾಚಾರಿ         |
| 4. ೭ ಸೋಮವಾ          | 9. ನಾಡಿನ ಸೀಮಾಸಂ [ಬಂದ] |
| 5. ರದು ಹಿರಿಯನಾ      | 10. ರೋಕ ಪ್ರಾಪ್ತನಾದ    |

*Note.*

This is a vīragal record describing the death of a person named Bāvāchari belonging to the family of Butikāra Sāṅkapāḷa of the village Vāṭahālu situated in Hiriyanāḍu in a dispute regarding the boundaries of the *nāḍ* (district). The date is given as Ś 1118 Jyêshṭha śu 7 Monday and is equivalent to Monday the 6th May 1196 A. D. Some letters are lost at the end of a few lines as a side of the inscription slab is broken. The top is also lost.

## 64

At the same village Vâṭalu, on a slab set up in the field of Mahâdêvappa.

Size 2' x 1'-3".

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಮಹಾದೇವಪ್ಪನ ಹೊಲದ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1½'

- |                           |                        |
|---------------------------|------------------------|
| 1. ಒಟಿಹಾಳ ಮೂಟು ಭಾ         | 5. ಗವುಡು ಗೊಡಗೆ ಬ ೬     |
| 2. ಗೆಯ ಗವುಡುಗಳಿಗೆ ಯ ?     | 6. ಗದ್ದೆಯಿನ್ನಾಮ್ಯವನಾರು |
| 3. ಜಕ್ಕಂಣ್ಣ ನಾಯ್ಕರ ಸೇನದೊವ | 7. ಅಳಿಹಿದರು ಕವಿರೆಯ     |
| 4. ಕೇಶವನಾಥ ಅರ್ಸರು ಕೊಟ್ಟ   | 8. ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋಹರು  |

Note.

This records the grant of a wet-land as *gavuḍu-godaḡe* (rent-free land granted for the livelihood of village headmen) made to the *gaḍas* of the three shares (*bhaḡe*) of the village Oṭehâlu. The land granted is said to have a sowing capacity of 6 *khaḍugas*. The donor is named as Kêśavanâtha-Ârasaru, sêṇabôva under Jakkanna-nâyaka. An imprecation is given that those who violate the above grant will incur the sin of killing brown coloured cows.

No date is given. The characters seem to be of the 15th century.

This is an instance of grants of land to *gaḍas* or village headmen.

## 65

At the same village Vâṭal, on fragments of stones lying together in front of the Kannamma shrine.

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಕನ್ನಮ್ಮನ ಗುಡಿಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

- |                                  |                      |
|----------------------------------|----------------------|
| 1ನೆಯ ತುಂಡು                       | 8. ಅಣೆಯ ನಿಲನಿದ       |
| 1. ಯುತ್ತುಮಿ                      | 9. ಸತ್ತು ನಿವರೋಕ ಪ್ರಾ |
| 2ನೆಯ ತುಂಡು                       | 10. ಪ್ರ ನಾಗಗೌಡ       |
| 1. ಸು                            | 4ನೆಯ ತುಂಡು           |
| 2. ಪುತ್ರ                         | 11. ಸುಗತೇಷು ೧೧೨೧     |
| 3. ದಸೀಮಾ                         | 5ನೆಯ ತುಂಡು           |
| 4. ಲು ಗೌಡಿ                       | 12. ದೊರಜೀ            |
| 5. ಯಡಿ                           | 13. ಯರಪೆ             |
| 6. ಮೀಟು ಕಲ್ಲ ನಡುವಡೆಹಿಪತ್ರ ಏಡುಗಕೆ | 14. ಣ್ಣಿರು           |
| 3ನೆಯ ತುಂಡು                       | 15. ದೊರಬ್ಬೆ          |
| 7. ದಿಯ ಗೌಡನ                      |                      |

## Note.

These fragmentary inscriptions seem to refer to a single viragal record, the slab being broken and some pieces of it being lost. A gauda (village headman) named Nâgagauda is stated to have fought bravely in a boundary dispute and attained the region of Śiva (died). The name of a female named Dorabbe, wife of Dôrajîya, is next given. It is probable that she might have set up the viragal. The date is given as Ś 1121 (or 1199 A. D.).

## 66

At the village Pura a hamlet of Vâṭālu, on a slab set up in the field of Yajamâna Basappa.

Size 3' × 1'

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ದಾಖಲೆ ಪುರದ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಯಜಮಾನ  
ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ ಚಂದ್ರ ಲಂಗ.

ಪ್ರಮಾಣ 3' × 1'

- |                 |                  |
|-----------------|------------------|
| 1. ಬರಸಂವತ್ಸರ    | 4. ಅಧಿಕಾರಿಗಳು ಪು |
| 2. ದ ಮೈನಾಬ ಶು ೫ | 5. ರದ ಬಸವಪ       |
| 3. ಲುಮೇರಾಯದ     |                  |

## Note.

This gives the name of Basavapa of Pura, officer (adhikârigalu) of *mêlâya* (surcharges or special taxes) and the date 5th lunar day of the bright half of Vaiśākha in the year Khara. The record stops at the name of Basavapa in line 5. Apparently the record denotes the grant of some land to the above officer Basavapa for his maintenance.

No date is given. The characters belong to the 17th century.

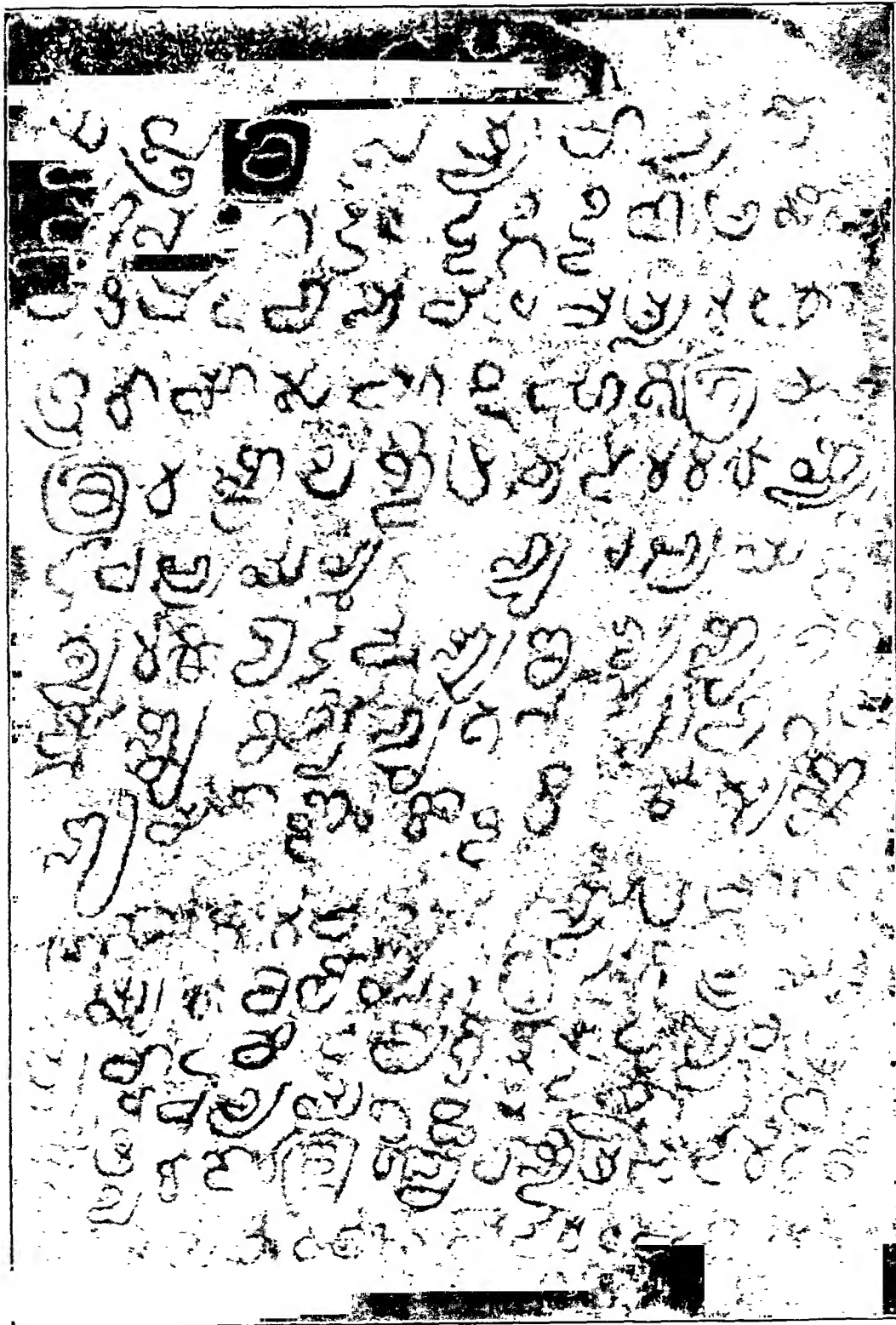
## 67

At the village Basavanahalli in the hobli of Bannûr, on a slab standing in the land of Kempegauda to the east. [Plate XXXV.]

Size 6' × 3'-6"

Kannada language and characters.

BASAVANAHALLI STONE INSCRIPTION OR THE GANGA KING  
SATYAVAKYA PERMANADI.





ಪ್ರಮಾಣ 6 ' × 3½'

ಹಳೆಗನ್ನಡ ಲಿಪಿ ಮತ್ತು ಧಾಪೆ.

ಬನ್ನೂರು ಹೋಬಳಿ ಬನವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೊಗ್ಗನ ಕೆಂಪೇಗೌಡನ  
ಹೊಲದ ತೆವರಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- |                                      |                                       |
|--------------------------------------|---------------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯವಾಕ್ಯ ಪೆ          | 9. ಣ್ಣಮಂಕೊಣ್ಣ ಕೊಟ್ಟರಿದಕ್ಕೆ ಸುಣ್ಣ      |
| 2. ಮ್ಮಾನದಿಗಲಪಟ್ಟ ಬಟ್ಟದಾಣನೆಯ          | 10. ಕೈ ನೊತೆಗೆ ಮಲ್ಲದುಣ್ಣಾತ ವಾರಣಾ .     |
| 3. ವರಿಷದ ವಿಭವನಂವತ್ಸರದ ಕಾ             | 11. ಸಿಯಂ ಕವಿಲೆಯ ನಟದ ಕೆಣಿಯ ಬಿ          |
| 4. ತ್ರಿಕಾಮಾನ ಮಾದಿಯಾಗೆ ಶ್ರೀಮತ್        | 12. ತ್ತು ವಾಟಮಂ ಕೆಣಿಗೆ ಕೊಡದುಣ್ಣ ಮನು    |
| 5. ಶ್ರೀಕಣ್ಣ ಪಣ್ಣ ತಥಾಚಾರಕಯ್ಯ          | 13. ಮನ್ನೆ ಎಣಿಯಂಗೇಶ್ವರದ ಸ್ಥಾನಿಕ ಇಲೇ    |
| 6. ಳ ಎಣಿಯಮ್ಮಂ ಕೊಣ್ಣ ಎಣಿಯಜ್ಜೇ         | 14. ಖ ಬರೆದೊಂ ಶ್ರೀಕಣ್ಣ ಪಣ್ಣ ತಥಾಚಾರಕ ಶಿ |
| 7. ಶ್ವರಕ್ಕೆ ಬಿಟ್ಟ ಮಣ್ಣು ಇಬ್ಬುಣ್ಣದ ನೀ | 15. ಪ್ಯರ್ ಲಕುಳೀಶ್ವರಧಾಚಾರ ಮಣ್ಣು        |
| 8. ಮ್ಮಣ್ಣು ಇಬ್ಬುಣ್ಣದ ಗುಡುವಿನ ಮ       |                                       |

*Transliteration.*

1. svasti śrī Satyavākya-pe-
2. rmmānadigala paṭṭaṇ-gaṭṭid āraṇeya
3. varishada Vibhava-sampvatsarada Kā-
4. rttikā-māsam ādiyāge śrīmat
5. Śrīkaṇṭha-paṇḍita-bhaṭārara kayyo-
6. le Eṇṇammaṇ koṇḍu Eṇṇaṅgē-
7. śvarakke biṭṭa maṇṇu ir-khkhaṇḍuga nī-
8. rmmaṇṇu ir-khkhaṇḍuga maḍuvina ma-
9. ṇnumaṇ koṇḍu koṭṭar idakke sunna-
10. kke sotegam allad uṇḍāta Vāraṇā-
11. siyuṇ kavileyān alida kereya bi-
12. ttuvāṭamaṇ kerege koḍad uṇḍamanu-
13. m ante Eṇṇaṅgēśvarada sthānika i-lē-
14. kha baredom Śrīkaṇṭha-paṇḍita-bhaṭārara śi-
15. shyar Lakulīśvara-bhaṭārara maṅgaḷa

*Translation.*

Be it well. In the year Vibhava being the 6th year of the installation as king of Śrī Satyavākya-permmānadigal, commencing from the month Kārtika, Eṇṇamma obtained (purchased) from the hands of Śrīkaṇṭha-paṇḍita-bhaṭārara and gave away to Eṇṇaṅgēśvara the lands (specified): —two khaṇḍugas of *nirmaṇṇu* (lands getting water from rain, etc.) and two khaṇḍugas of *maḍuvina-maṇṇu* (lands which have a definite supply of water from wells, tanks, etc.) This land was purchased and given.



He who enjoys the income of the same except for defraying expenses of white-washing (sunṇakkau) and mortar-pointing? (sotegam) has destroyed Vāraṇasi and brown cows. So also those who do not grant *bittuvāṭa* for the tank but enjoy the income. The writer of this document (lêkha) is Lakṣīśvara-bhaṭṭarar, disciple of Śrīkaṇṭhapāṇḍita and the *sthānika* (temple trustee) of Eṇṇangēśvara. Good fortune.

*Note.*

This record belongs to the 6th year of the reign of the Ganga king named Satyavākya-permānaḍigal. The cyclic year Vibhava and the lunar month Kārtika are the only other items of dating given.

A certain person named Eṇṇamma is stated to have purchased some land from Śrīkaṇṭhapāṇḍita-bhaṭṭarar the *sthānika* (trustee or manager) of a Śiva temple named Eṇṇangēśvara and granted it to the temple for the expenses of white-washing and sote? (sunṇakke sotegam.) Imprecations are given against those who misappropriate the same. The writer of the grant is named Lakṣīśvara-bhaṭṭarar, disciple of Śrīkaṇṭha-pāṇḍita.

Since several Ganga kings took the title of Satyavākya it is difficult to identify the Ganga king to whose reign this record belongs. The characters seem to belong to the end of 9th or beginning of 10th century A. D. As the cyclic year Vibhava is also given the dates might be 848 or 908 A. D. Taking the latter year the grant probably belongs to the reign of the Ganga king Rājamalla Satyavākya II (See E.C. X Kolar 90 of § 824).

## 68

At Talakāḍ in Talkāḍ hobli, writing in the north-east corner of the Vaidyēśvara temple.

Nandi Nagari characters and Sanskrit language.

ತಲಕಾಡು ಗ್ರಾಮದ ವೈದ್ಯೇಶ್ವರ ದೇವಸ್ಥಾನದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

- |              |         |
|--------------|---------|
| 1. ವೈದ್ಯಲಿಂಗ | 3. ಮಃ   |
| 2. ಗಾಯನ      | 4. ಮಾಧವ |

*Transliteration.*

- |                 |            |
|-----------------|------------|
| 1. Vaidyalinga- | 3. mah     |
| 2. gāya na-     | 4. Mādhava |

*Translation.*

Salutation to Vaidyalinga, Mādhava

*Note.*

The name of Mādhava, a devotee of Vaidyalinga or god Vaidyēśvara is given herein. The characters seem to belong to the 14th century and Mādhava is pro-

bably identical with Mâdhav amantrin who ruled as a minister of Prince Mârapa, brother of Harihara I, the Vijayanagar king, in the kingdom of Âraga in the present Shimoga District. He was a native of Talakâḍ and is credited with the construction of a dam across the Kâvêri river near Talkâḍ (See Mysore Archaeological Report for 1929, P. 171 for Mâdhavamantrin).

## 69

At the same village Talakâḍ, on a slab in the platform at the main entrance of the Maralêśvara temple.

Kannada language and characters.

ಅದೇ ತಲಕಾಡು ಹೋಬಳಿ ಕನಕಾ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಬಶುದ್ಧಪಾಡ್ಯಬೃಹವಾರದಂದುತಲಕಾಡ ಶೈಲೇಶ್ವ
2. ಶ್ವರದೇವರಿಗೆ ಗಾಣವೆರಡು ವೇಳೆಕಾರೇಶ್ವರದೇವರಿ
3. ಪೂರ್ವಕಂಮಾಡಿ ಸರ್ವಜಾಧಾಪರಿಹಾರವಾಗಿ ಆಚಂ
4. ಜಾಯತೇಕ್ರಮಿಃ

*Note.*

This fragmentary record registers the gift of two oil-mills for the supply of oil for lamps in the Śaileśvara (the present Maralêśvara) and Vêlekârêśvara temples at Talkâḍ. The gift is said to be free of taxes. An imprecation is given at the end. The date is lost except the elements the lunar month Vaiśākha and bright fortnight and 1st lunar day and Thursday.

The characters seem to belong to the 14th century.

## 70

At the same village Talakâḍ, on a slab in the southern wall of the Maralêśvara temple.

Tamil and Grantha characters.

Tamil language.

*Transliteration.*

1. Vaijanâtîśuram-udaiyâr-kôyilil stânâpati
2. samara-mum-kaḷuti apara-pakshattu chechaturddaśiyum.....
3. nḍu in-nâyinârkkku siddâyam kaṭṭuguttagai maṇ
4. puvârkuvuṃ ippaḍiyaikkum i.pattu idukku eppe
5. ṇ Âtamaṇṇanukku ippaḍikkum Vaijâyupe
6. ppaḍikkum nân Yôva Nârayanân eḷuttu

*Translation.*

The sthānapati of the Vaijanātīśuram-uḍaiyār temple.....in the dark fortnight on the 14th lunar day (I grant) for this god *siddāyam* and *kaṭṭuguttakai* . . . To this (I) Vaijappe . . . To this I Yova Nārāyaṇan affix my signature.

*Note.*

This inscription is fragmentary as several letters at the end of each line are lost. It seems to record the payment of *siddāyam* (fixed income) and *kaṭṭuguttakai* (stipulated rent) for the lands belonging to the god Vaidyanāthēśvara at Talakāḍ by certain persons in the presence of the sthānapatis of the temple. The characters seem to belong to the 11th century when the Chōlas were masters of Talakāḍ.

## 71

## Yelandur Taluk.

At the village Yereyūr in the hobli of Yelandūr, on a stone lying in the middle of the village.

Size 4' × 3'

Tamil and Grantha characters.

Tamil language.

*Transliteration.*

1. svasti śrīmanu mahā-maṇḍa-
2. lēśvara tribhuvanamalla Nīlagiri-puravarādiśva-
3. ra sisṭhalōkāśriya prabala-krama
4. Vallāḷudēva prithuvi-rājyam
5. uttarōttaram abhyudaya-tusṭa-ni-
6. graham sisṭar-paripālittu śenai ?
7. niṛka Muḍikoṇḍa Śōlamanḍalattu
8. Kaṁkai-koṇḍa-śōlavalanāṭṭu Paḍinā-
9. ṭṭu Maraiyūrāna Uttamaśōlanallūr Na-
10. ḷa-saṁvatsarattu vallāḷi-śvāme-
11. m appittān Vallāḷudēvan Vallā-
12. ḷudēvaṛkāga i-ttiruppani kkaikoṇ-
13. ḍu śelutta-kkaḍavān Kandaiyāmāṇan

*Translation.*

Be it well. While the illustrious mahāmanḍalēśvara, tribuvanamalla, lord of the excellent city of Nīlagiri, refuge of the world of righteous people, powerful ruler

(prabala-krama) Vallāḷudēvan was pleased to rule the earth in ever-increasing prosperity punishing the wicked and protecting the righteous:—

In Muḍikoṇḍa Sôḷamaṇḍalam in Gangaikoṇḍa Sôḷavaḷanâṭṭu, in Padinâḍ, in the village Maraiyûr *alias* Uttainasôḷa Nallûr:—

In the year Naḷa, (king) Vallāḷadēva granted the enjoyment of Vallāḷu-svāmyam for (the god) Vallāḷudēva. Kandaiyāmāṇan was to take up this sacred service (tiruppaṇi) and continue it.

*Note.*

This record belongs to the reign of the Hoysala king Vallāḷadēvan and is dated in the year Naḷa. It registers some grant called Vallāḷusvāmam made by the king for Vallāḷudēva and made over to a person Kandaiyāmāṇan who was entrusted with the duty of carrying on the sacred services apparently in the temple of the god Vallāḷudēva belonging to the village Maraiyur (same as the present Yereyûr) in Padinâḍ. Vallāḷu-svāmam or Vallāḷu-svāmyam probably meant the king's revenues in the village. The above person named Kandaiyāmāṇan was to enjoy the above income and carry on the worship and other duties in the temple. Traces of a Śiva temple are found near the inscription slab.

The characters seem to belong to the end of the 12th or beginning of the 13th century and Naḷa may correspond to 1196 A. D. in the reign of the Hoysala king Ballāḷa II.

## 72

On the Biliḡiri Ranganabeṭṭa, in the hobli of Yeḷandûr, on a stone lying in the boulder called Śravaṇana Are

Kannāḍa language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಿಳಿಗಿರಿರಂಗನ ಬೆಟ್ಟದ ಶ್ರವಣನ

ಅರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- |                             |                            |
|-----------------------------|----------------------------|
| 1. ಶುಭಮಸ್ತುಶ್ರೀಮತ್ಪರಮಗಂಭೀ   | 6. ರಬಲ್ಲಾಳದೇವರಸರುಪ್ರಥಮವಿರಾ |
| 2. ರಸ್ಯಾದ್ವಾದಾಮೋಘರಾಂಚನಂ ಜೀ  | 7. ಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲುಸಕವರುಸ |
| 3. ಯಾತ್ರೈಲೋಕ್ಯನಾತಸ್ಯಸಾಸನಂ   | 8. ೧೧೧೨(೨)ಸಾಧಾರಣ ಸಂವರದವೈ   |
| 4. ಜಿನಶಾಸನಂಸ್ವಸ್ತಿಶ್ರೀಪ್ರ   | 8. ಸಾಕಸುಧ್ಧ ಪಂಚಮಿಬ್ರಹ್ಮ    |
| 5. ತಾಪಚಕ್ರವರ್ತಿಹೊಯಿಸಳಶ್ರೀವೀ | 10. . . . .                |

*Note.*

This record is incomplete as it stops abruptly at line 10. It is found in the midst of a forest about 3 miles to the north of the Biliḡiri Rangasvāmi temple. The usual stanza in praise of the Jinaśāsana is found at the beginning of the record. Then comes the name of the king Pratāpa-chakravarti Hoysala Śrī Viraballāḷa-dēvarasar and the date Ś 1112 Sâdhârana sam. Vaiśākha śu 5, Brihavâra. The

figures of the date are not quite clear and the reading is tentative. Taking this year the date corresponds to 11th April 1190 A.D. a Wednesday and not Thursday as stated in the record. The king named in the record is the Hoysala ruler Ballala II (1173-1220).

The invocation to Jina-śāsana in the beginning of the record indicates that the inscription was probably meant to register some grant to a Jaina temple or it might have been an epitaph in memory of a Jaina saint.

### 73

At the village Maddûr in the hôbli of Agara, on the basement  
of the Dêśêśvara temple.

Kannaḍa language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ  
ದೇವಸ್ಥಾನದ ತಳವಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

ಉತ್ತರದಿಕ್ಕಿನ ಮೊದಲನೆಯ ಪಟ್ಟಿ.

1. ಸೈಸ್ತಿಶ್ರೀಶಕವರುಷಂ ೧೩೦೨ನೆಯ ರಉದ್ರಸಂವತ್ಸರದಮಾಪಸುಂಗೆ  
ಸೋರೋಪಿಣಿನಕ್ಷತ್ರದಲುಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರ

ಪೂರ್ವಮುಖದತಳವಾದಿಕಲ್ಲಿನಲ್ಲಿ

- ರಿ ರಾಯ ವಿಭಾಡ ಭಾಷೆಗೆತಪ್ಪವರಾಯರಗಂಡ ಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀವೀರ  
ಹರಿಯಪ್ಪೊಡೆಯರು ಪೃಥ್ವಿರಾಜ್ಯಂಗೆಯಿಉತ್ತರಲು ಶ್ರೀಮದುಪೇಂದ್ರ  
ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದಶೇಷಮಹಾಜನಂಗಲೂ ಆಲೂರಮಾಯ  
ಸೆಟ್ಟ ಕೇತಮಲ್ಲಿಸೆಟ್ಟಯಿರುವೇಳಗಾದನವಸ್ತುಕಲರೂ ಸಮಸ್ತಗಲುಡು  
ಪ್ರಜೆಗಳೂ ತಂಮೊಳಗೆವೊಡಂಬಟ್ಟು ಆಮದ್ದೂರಶ್ರೀದೇಶಿನಾಥದೇವರಿಗೆ  
ಶ್ರೀ . . . . ರಪಗಳಸಮಕ್ಷದಲು ಬಿಟ್ಟಧಮ್ಮ F | ಪುರಾಣಾತ್ಮಹೋಮ  
ವೇದಪಾರಯಣ ಶ್ರೀ
2. ತಿರುಪಾಟ್ಟುಯಿಪ್ಪು ಶ್ರೀಕಾರ್ಯುಕೆಲುಕೂಡಿ ಮಾಡಿದಕಡಕಟ್ಟು  
ದೇವರಿಗೆಸುಂಕಅಡಕೆಲಕ ೧ ಕಂ ಹ|| ೪ಗುತಿಗೆ ೪೦| ಹಲುಗೆ ೪೦=  
ಉಳಂಥ ಹೆಳುಕು ಮುಂದೆಶ್ರೀಕಲುಮಾಣಿಕವರುಘನಡದುಬಂದ  
ಮರಿದಾದೆ ಉಳಂಥಾಹಪರಿಹಾರದ ಸುಂಕಲು ಎಂದೆಂದೂ  
ಅಚಂದ್ರಾಕ್ಷುಸ್ತಾಯಿಆಗಿನಡವಂತಾಗಿಯೇ ಶ್ರೀ ದೇಶಿನಾಥ [ದೇ]  
ವರುಗೆ ವೊಡಂಬಟ್ಟು ಬಿಟ್ಟಧಮ್ಮ F | ಸುದತ್ತಂ . . . . || ಸುಂಧರಾಂ  
ಷಷ್ಠಿವ್ಯವರುಷಸಹಸ್ರಾಣಿ.

Note.

This record registers a grant by the mahâjanas of Upêndrapura *alias* Maddûr and other citizens of the place including Mayiseṭṭi and Kêtamalliseṭṭi and all the gauḍuprajes for certain services in the Dêśinâtha temple at Maddûr, including the recitation of Purâṇa, daily *homas*, recitation of the Vêdas, *tiru-pâtṭu* (sacred songs

in praise of the god Śiva.) The grant consisted of certain customs dues on arecaunt, etc., the details of which cannot be clearly made out. The payment of customs dues in favour of Kalumâṇikadēvaru seems to have been continued. The charity was to continue permanently as long as the sun and moon continue and the usual imprecatory stanza describing punishments to the violators of grants is also given.

The record is dated Śaka 1302 Raudri sam. Māgha śu 11, Rôhiṇi nakshatra corresponding to January 7, 1381 and the date is fully regular. The king in whose reign the grant was made is named Vīra Hariyappaḍeyar, with the titles mahā-maṇḍalêśvara. punisher of enemy kings, punisher of kings who break their word, lord over four seas. This king is evidently the Vijayanagar king Harihara II (1377-1404).

## 74

Maḷavalli Taluk.

At the village Mārehalli in the hobli of Maḷavalli, on a pillar to the south of the main entrance of the Narasimha temple.

Kannada language and characters.

ಮಳವಳ್ಳಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಪಾರೇಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ  
ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ.

1. ಎಡವುರ ಕಾಚಿ
2. ಯನಾಯ್ಕನು

3. ಧರ್ಮಪಾಗಿನಿಲ
4. ಸಿದಕಲು

Note.

This records the setting up of the above pillar as an act of charity by Kachiya Nayka of Edevūr. The characters seem to belong to the 15th century.

## 75

Gundlupet Taluk.

At Gundlupêṭ, on the doorway of the south wall of the Rāmêśvara temple.

Size 2'-6" × 4'

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಗುಂಡಲಪೇಟೆಯ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಗೋಡೆಯ  
ಬಾಗಿಲುವಾಡದ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'-6" × 4'.

1. [ಶ್ರೀ] ಚಂಗೋವನಾಗಂಜ ದೇವ

*Note.*

The name Changove Nāgannadēva is found engraved on the doorway. Probably he must have set up the above doorway. The characters seem to belong to the 14th century A.D.

**76**

On the Huliganamardibetta in the hobli of Terakanāmbi, on a boulder to the west of the pond Dhanushkōṭi.

Kannada language and characters.

ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಹುಲಿಗನ ಮರಡಿ ಬೆಟ್ಟದ ಮೇಲೆ ಧನುಷ್ಕೋಟಿಗೆ ಪಶ್ಚಿಮದಲ್ಲ  
ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶಿಲೆಯ ಪಾದಗಳು, ತೆಂಗಲೆ ನಾಮ.

1. ನಂಜಪ್ಪ ರಾಜೆ ಅರಸುಗಳು
2. ರಾಯನ ನರಸಂಜನವರು

*Note.*

Two names Nanjapparaje Arasu and Rayasa Narasanna are engraved on this boulder. They seem to be the names of two devotees that visited the place. The characters seem to be of the 19th century A.D.

**77**

At the village Hangala, in the hobli of Hangala on the basement of the north wall of the Varadarajasvāmi temple.

Kannada language and characters.

ಅದೇ ಹಂಗಲದ ಹೋಬಳಿ ಹಂಗಲ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ  
ದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯ ಕಲ್ಲಿನಲ್ಲಿ.

1. ಶುಕ್ಲ ಸಂವತ್ಸರದ ಮೈಶಾಖ ಶು ೧೨ ಲು ಯ ಗುಡಿಬರಕ್ಕೆ

*Note.*

This short inscription records that the śikhara (tower) of the temple was constructed on the 12th lunar day of the bright half of Vaiśākha in the year Śukla. No śaka year is given. The letters seem to belong to the 17th century A. D. and the date may correspond to 1629 (?)

**78**

At the village Rāghavāpura in the hobli of Bēgūr on a stone set up near the Rāmēśvara temple.

Size 4'-6" × 3"

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ರಾಘವಾಪುರದ ರಾಮೇಶ್ವರ  
ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $4\frac{1}{2}' \times 3''$ .

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಸಾಲಿವಾಹನ ಶಕ ವರಷ ೧೪೨೯ ಸಂ
2. ದ ವರ್ತಮಾನ ಪ್ರಭವ ಸಂವತ್ಸರದ ವಯಶಾಖ ಸು ೫ ಸ [ನಿ] ವಾ
3. ರ ಶ್ರೀ ಮಹಾದೇವ ದೇವೋತ್ತಮ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರ ದೇವರ ಅಮೃತ ಪಡಿಗೆ ಶ್ರೀ
4. ವೀರಚಿಕ್ಕರಾಯ ವೊಡೆಯರು ಸಮರ್ಪಿಸಿದ ರಾಘಪುರ ಹೊಂಪುರ ಯವಜ್ಜೋಳಗಾದ
5. ಚತುಸ್ಸೀಮ ವೊಳಗುಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ಸುಂಕ ವೊಳವಾಟುಹೊರವಾಟು
6. ಕಂಮಾಟದೇವಿ ಕುಂಬಾರದೇವಿ ಗಣವಾರಿಕೆ ಕವಲಿ ಬೋಗಾಟಿಕೆ ಮಾದಟಿಕೆ ಮುಂತಾದ ಜನು
7. ಳ್ಳ ಸುಖ ಸ್ವಾಮ್ಯವನು ಅಗಮಡಿ ನಂಜುಂಡೇಶ್ವರ ದೇವರ ಬಂಡಾರಕ್ಕೆ ಸಲಿಸುವಂತೆ  
ಸರ್ವಮಾನ್ಯದ ಧರ್ಮ
8. ಸಾದನ ಇದನು ಅಳವಿದನು ರಾಮೇಶ್ವರ ದೇವರ ಕಾಸಿಯಲಿ ಗೋಲುಬ್ರಾಹ್ಮರನು ಕೊಂದ ಪಾಪಕೆ ಹೋ
9. ಹರೂ

*Transliteration.*

1. svasti śrī jayâbhyudaya Śālivāhana śaka-varusha 1429 sam-
2. da vartamāna Prabhava-samvatsarada Veyasākha su 5 Sa [ni] vā-
3. ra śrī mahādēvadēvōttama śrī Nanjunḍēśvara-dēvara amṛitapaḍige śrī
4. Vīrachikkarāya-voḍeyaru samarpisida Rāghapura Homapura ? yiva-  
rolagāda
5. chatussīme voḷagulla gadde beddalu tōṭa tuḍike sunka voḷavāru horavāru
6. kammāḍadere kumbāradere gaṇavārike kavali bōgārike māḍarike  
mumtāda ēnu-
7. ḷla sakhala-svāmyavanu agumaḍi Nanjunḍēśvara-dēvara baṇḍāarakke sali-  
suvamte sarvamānyada dharmā-
8. sādana idanu aḷupidanu Rāmēśvara-dēvara Kāsiyali gō ū Brāhmaranu  
konda pāpake hō-
9. harū

*Translation.*

Be it well. In the year 1429 of the prosperous Śālivāhana era:—the year Prabhava, on Saturday 5th lunar day of the bright half of Vaiśākha:—

For the food offerings of the god Śrī Nanjunḍēśvara, the highest of the gods, the illustrious Vira Chikkarāya Voḍeyar granted within the four boundaries of Rāgha(va)pura and Homapura (?) wet lands, dry lands, gardens, *tuḍike*, customs dues, import duties, export duties, smith-tax, potter-tax, tax on gaṇas (Lingayat priests?), canal dues, brazier tax, basket weavers' tax, and all other rights of possession and granted this dharma-sādhana that the above income should be paid to the treasury of the god Nanjunḍēśvara free of all imposts. He who violates this will incur the sin of killing cows and Brahmins before the God Rāmēśvara and in Kāśi.



## Note.

This records the gift of the village Rāghavāpura and its hamlet (?) Hompura (?) with all rights for the food offerings of the god Nanjunḍésvara at Nanjangūḍ to the treasury of the above god. The donor is named Vīra Chikkarāya Voḍeyar. He was a local chief subordinate to the Vijayanagar kings in the beginning of the 16th century. (See E.C. IV, Gundlupet 67).

The date of the grant śaka 1429 Prabhava Vaisākha śu 5 corresponds to Saturday 17th April 1507 A.D.

## 79

## Chāmarājanagar Taluk.

Copy of a sannad of the Mysore king Krishnarāja Voḍeyar dated in the year Saumya found in the Village Venkaṭaiyanachhatra in the hobli of Haradanahalli.

Kannada language and characters.

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ವೆಂಕಟೈಯ್ಯನ ಚತ್ರದಲ್ಲಿ  
ದೊರೆತ ಮುಮ್ಮಡಿ ಶ್ರೀಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಸನ್ನದಿನ ಪ್ರತಿ.  
ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಮೂಲಪ್ರತಿ ಯಿದ್ದಿತಾಗಿ ತಿಳಿದು ಬಂದಿದೆ.



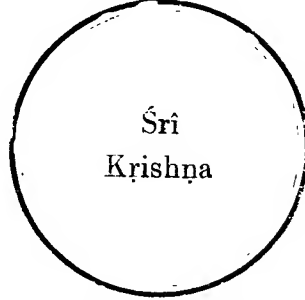
ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು.

1. ಸೌಮ್ಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ೮ ಲ್ಲೂ ಶ್ರೀಮತು || || ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ನೀಮೆ
2. ವಿಚಾರದ ಗೋಪಾಲ ರಾಜ್ಯಕ್ಕೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂ
3. ರ ತೋಪಿನ ಬಳಿಯಲ್ಲೂ ವೆಂಕಟೈಯ್ಯನ ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳ ರಾಮಾನುಜಕುಟ್ಟ ನಹಲ
4. ಗು ಮಾಡಿಸುವ ಕಾರ್ಯಕ್ಕೆ ಯೇಬಳಿಯೂ ಭೂಮಿಯಲ್ಲಿ ಸ್ವಲ್ಪವಾಗಿ ದೇವಸ್ಥಾನದ ಭೂಮಿಯೂ
5. ಕೆಲಸು ಅರವಣಿಗೆ ಸೇರಿದ ಭೂಮಿಯೂ ಯಿರುವುದರಿಂದ ಯೇಭೂಮಿಯನ್ನೂ ಅಪ್ಪಣೆ ಕೊಡಿ
6. ಸ್ವರೇ ಯೇಭೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ಬದಲು ಭೂಮಿಯನ್ನೂ ವೆಂಕಟೈಯ್ಯನ ತಂ

7. ನ ಸ್ವಾಸ್ಥ್ಯದ ಭೂಮಿಯಲ್ಲಿವಿಟ್ಟುನೋಯಂದು ಹೇಳಿಕೊಂಡನಾದ ಕಾರಣ ಅದೇ ಮೇರೆಗೆ ಕ
8. ಟ್ಟೆ ಮಾಡಿಸಿಯಿದ್ದೀತು ಅಪ್ರಕಾರಕ್ಕೆ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂರ ತೋಪಿನ ಬಳಿಯ ವೆಂ
9. ಕಟ್ಟಿನೂ ಕಟ್ಟನುವ ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳ ರಾಮಾನುಜಕೊಟ್ಟ ಬ್ರಾಹ್ಮಣನಿವೇಶನ
10. ಶೂದ್ರ ನಿವೇಶನ ಅಂಗಡಿ ಮನೆ ಮುಂತಾದ್ದಕ್ಕೆ ಆ ಬಳಿಯಣ ಅರವಣ್ ಹೋಬಳಿ ಭೂಮಿಯಂ
11. ನೂ ದೇವಸ್ಥಾನದ ವಳಿತದ ಭೂಮಿಯನ್ನೂ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ಯೇ ಭೂಮಿಯ ಚತುಸ್ಸೀಮೆ
12. ಗೂ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನೂ ಮಾಡಿಸಿಕೊಟ್ಟು ಯೇ ಬಗೆ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ದೇವಸ್ಥಾನದ ಹೋಬಳಿ
13. ಭೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ದೇವಸ್ಥಾನದ ಹೋಬಳಿಗೆ ಬದಲು ಭೂಮಿಯನ್ನೂ
14. ಅರವಣ್ ಭೂಮಿಯಲ್ಲಿ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ಭೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ಅರವಣ್
15. ಹೋಬಳಿಗೆ ಬದಲು ಭೂಮಿಯನ್ನೂ ಸಹ ಯೇ ವೆಂಕಟ್ಟಿಯನ ಸ್ವಾಸ್ಥ್ಯದ ಭೂಮಿಯಲ್ಲಿ ವಿಂ
16. ಗಡಿಸಿ ತೆಗೆದು ಕೊಂಡು ಆಯಾ ಹೋಬಳಿಗೆ ಹೊಂದಿಸಿ ಬಿಡುವದು . ನಿರೂಪ ಪ್ರತಿ . . .
17. ವಿಚಾರದ ಚಾವಡಿ ಕರಣಿಕರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿ ತಿರುಗಿ ಕೊಡಿಸುವದು | ಶ್ರೀ

*Transliteration.*

Seal.



Kṛishṇarāja Oḍeyaravaru.

1. Saumya-saṁvatsarada Jyēshṭha bahuḷa 8 llū śrīmatu<sup>1</sup> 1Mahiśūra-nagarada hōbaḷi sīme-
2. vichārada Gōpālarājaiḡe barasi kaḷuhidanirūpa adāḡi Haradanahaḷḷi hōbaḷi Changū-
3. ra tōpina baḷiyallū Venkaṭainū agrahāra dēvasthāna koḷa Rāmānuja-kutṭa saha ā-
4. gu-māḍisuva kāryakke yī baḷiyaṇa bhūmiyalli svalpavāḡi dēvasthānada bhūmiyū
5. kelaū aṭṭhavanēḡe sērrida bhūmiyū yiruvudarrimda yī bhūmiyaṁnnū appaṇe koḍi-
6. stare yī bhūmiya huṭṭuvaliḡe sarriyāḡi badalu bhūmiyaṁnnū Venkaṭainū tam-
7. na svāsthyada bhūmiyalli vappisēnū yaṁdu hēlikonḡan ādakāraṇa adē mēreḡe ka-
8. ṭḷe māḍisi yiddhītu ā-prakāarakke Haradanahaḷḷi hōbaḷi Changūra tōpina baḷiya Vem-

9. kaṭainû kaṭṭisuva agrahâra dēvasthâna koḷa Rāmānujakûṭṭa Brāhmaṇa-nivēsana
10. Śūdra-nivēsana aṃgaḍi mane muṃtāddakke ā-baḷiyaṇa aṭṭhavaṇe hōbaḷi bhūmiyaṃ-
11. nû dēvasthânada vaḷitada bhūmiyaṃnnû viṃgaḍisi koḍisi yî bhūmiya chatussime-
12. gû śilâ-pratishṭṭheyaṃnnû māḍisikoṭṭu yi-bage viṃgaḍisi koṭṭu dēvasthânada hōbaḷi
13. bhūmiya huṭṭuvalige sarriyâgi dēvasthânada hōbaḷige badalu bhūmiyaṃnnû
14. aṭṭhavaṇe-bhūmiyalli viṃgaḍisikoṭṭu bhūmiya huṭṭuvalige sarriyâgi aṭṭhavaṇe
15. hōbaḷige badalu bhūmiyaṃnnû saha yî Venkaṭaina svāsthyada bhūmiyalli viṃ-
16. gaḍisi tegeḍukomḍu āyâ hōbaḷige homḍisi biḍuvadu-nirūpa prati . . . .
17. Vichârada-châvaḍi karaṇikara kaḍitakke baresi tirrigi koḍisuvadu<sup>1</sup>śri

*Translation.*

Kṛishṇarâja Oḍeyaravaru

On the 8th lunar day of the dark half of Jyêshṭha in the year Saumya, the following nirūpa has been addressed and sent to Gôpâlarâjaiya of the Mahisûra Nagarada hobali sîme Vichâra department :—

As Venkaṭaiya wants to set up near the grove of Changûr in Haradanahallî hobli an agrahâra, temple, pond and free boarding house for the followers of Rāmānuja (Rāmānuja-kûṭa) (who visit the place) and requests therefor a plot of land in this vicinity and as a small portion of that land is temple property and another portion belongs to the Aṭṭhavaṇe and as Venkaṭaiya represents that he is prepared to give for the above land in exchange plots of land belonging to himself, we have ordered accordingly.

In accordance with this, you have to set apart a portion of the land belonging to the Aṭṭhavaṇe hobli and a portion of the land belonging to the temple for the agrahâra, temple, pond, Rāmānuja-kûṭa, Brāhmaṇa-nivēsana (the dwellings of Brahmans), Śūdranivēsana (dwellings of the Śūdras), shops, houses, etc. which Venkaṭaiya is building near the grove (tôṇ) of Changûr in Hardanahallî Hōbli. You have set up boundary stones to mark the four boundaries of the lands now made over. You have also to take up from among Aṭṭhavaṇe lands, a plot of land of equal revenue as the temple land now made over and add it to temple property (*dēvasthânada hōbaḷi bhūmi*). For the lands taken up from the Aṭṭhavaṇe property you must take up in exchange lands of equal revenue from the property of Venkaṭaiya and add them to the Aṭṭhavaṇe hobli.

A copy of this nirûp should be entered in the *Kaḍita* (register) of the *karanîkar* (clerks) of the *Vichārada-chāvaḍi* (department) and the original should be returned. Śrī

*Note.*

This records the grant of some land to Venkaṭaiya for the purpose of erecting thereon a temple, agrahāra, pond and Rāmānujakūṭa (a house for the free feeding of visitors to the temple who belong to the sect of Rāmānujāchārya) near Changūr in Haradanahalli hobli. This land belonged partly to temple property and partly to Government property (Aṭhavane). In return for this Venkaṭaiya was to give lands belonging to himself of equal revenue.

The grant is issued with the seal and in the name of Kṛishṇarāja Oḍeyar and has the signature Śrī at the end. The date is not given in terms of the Śaka era. Only the cyclic year Saumya and the month Jyēsbṭha and the tithi bahula ashtami are given.

The donor is probably Kṛishṇarāja Vaḍeyar III, king of Mysore and the date may correspond to 14th June 1849.

## 80

Heggaḍadēvanakōṭe Taluk.

At the village Saragūr in the hobli of Saragūr writing on the sides of the doorway of the sukhāṇṣi of the Lakshminārāyaṇa temple, where an Ānjanēya image is set up.

Size 1' × 6".

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಸರಗೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ವಾಮಿ  
ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿಯ ಬಾಗಿಲುವಾಡದ ಉಭಯ ಪಾರ್ಶ್ವಗಳಲ್ಲೂ  
ಕೆತ್ತಿರುವದು. (ಹನುಮಂತ ವಿಗ್ರಹದ ಪಾರ್ಶ್ವದಲ್ಲಿ.)

ಪ್ರಮಾಣ 1' × 6"

- |               |                  |
|---------------|------------------|
| 1. ವ್ಯಾಸರಾ    | 4. ಚಂದ್ರ ಸ್ವಾಮಿ  |
| 2. ಯರ ಪೈ      | 5. ಮಿಗೆ ನಿತ್ಯಾನಂ |
| 3. ತ್ರರಾದ ರಾಮ | 6. ದ ಸೇವಕ        |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಹನುಮಂತ ವಿಗ್ರಹವಿರುವ ಪಾರ್ಶ್ವದಲ್ಲಿ.

- |            |                     |
|------------|---------------------|
| 1. ಶ್ರೀರಾಮ | 4. ಗ್ರಾಮಯ           |
| 2. ವೈಸರ ಯ  | 5. ಜಮಾನಕ            |
| 3. ರಂಗೇಯ   | 6. ಟ್ಟಿನದ (ಪ್ರತಿಮೆ) |

Note.

This short epigraph records the setting up of the Hanuman image (near the sukhanaśi doorway) by Śrīrāma, grandson of Vyāsaśāya and chief (yajamāna) of the village Yirangere belonging to the Mysore City.

No date is given. The characters belong to the 19th century.

# 81

## SHIMOGA DISTRICT INSCRIPTIONS.

### SHIMOGA TALUK.

At the village Kūḍli in Horaḷur hobli, on a viragal fallen into the river near the steps leading from the Ānjanēya temple.

Size 4' × 1'.

Kannaḍa language and characters.

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ತ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಶಿವಮೊಗ್ಗಾ ತಾಲ್ಲೂಕು ಹೊರಳೂರು ಹೋಬಳಿ ಕೂಡ್ಲಿ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ ಮೆಟ್ಟಲು ಕೆಳಗೆ ನೀರಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'

(ಎಡಬಲಭಾಗಗಳಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ	2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ
1. . . . .	5. ಡಂಣ್ಣಾಯಕರ ಮಗ ಶಿಂಗೆ
2. ಮಂಡಳಿಯ ರಾಯರ (ದ?)	6. ಣ್ಣಾಯಕರ ಮಗ ಬಿಂದು ವತ
3. ದಳಕ ಗಂಡರ ಗೋವ	7. ಹಟ್ಟಿಯ ನಿಡವಲ ಹುಯ
4. ಡರು ರಾಯರ ಗಂಡ ದೇ	8. ಹರಿಯ ಬಿದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This viragal record is fragmentary as the viragal stone is broken on both sides and portions of the stone are lost.

It seems to record the death of a warrior Binduvata, son of Singeyadannāyaka, who was a son of a *Dannāyaka* (whose name is lost) and who has various titles indicating his high rank—protector of maṇḍalika heroes, punisher of hostile chiefs, etc. The warrior seems to have fought in defence of his village or settlement (haṭṭi) and died in the fight. The characters are of the Hoysala type and seem to belong to the 13th century.

Sagar Taluk.

A copper plate grant of the Keladi queen Chennammaji dated S 1596 in the possession of Garudachar and belonging to the Lōkāchārya-maṭha.

Size 9" × 6"

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲರ್ ಬಿ. ಗರುಡಾಚಾರ್ಯರ  
ವಶದಲ್ಲಿರುವ ಲೋಕಾಚಾರ್ಯಮಠದ ತಾಮ್ರ ಶಾಸನ.

ಪ್ರಮಾಣ 9" × 6"

ಒಂದು ಹಲಗೆ ಮಾತ್ರ.

ಪತ್ರದ ಮುಂಭಾಗ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತೃಪ್ತೋ
2. ಕೃನಗರಾ ರಂಥ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೆ|ಸ್ವಸ್ತಿಶ್ರೀಜ ಯಾ
3. ಭೃದಯಃ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೯೬ನೆಯ ಪ್ರಮಾ
4. ದಿ ಸಂವತ್ಸರ ನಿಜ ಭಾದ್ರಪದ ಶು ೧೫೮|ಶ್ರೀಮದ್ವಿಷವ ಮು
5. ರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾಧ್ಯಾತ್ಮತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪ
6. ಕ ಶಿವಗುರು ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾ
7. ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠ ನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿ
8. ದಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಸೇ
9. ಕರ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆನ್ನಮಾಜಿಯವರೂ ಆ
10. ಮಣಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದ ರಾಮಾಜಿ ಕೂಟದ
11. ಮುಟಧರ್ಮಕೇಂದರನಿಕೊಟ ಶಾಸನದ ಕ್ರಮಪಂತ್ತೆಂದರೆ
12. ಪ್ರಾಕುಲತಾರವಾಗಿದ ಸ್ವಾಸ್ಥ್ಯಯು ಸಿಸ್ತಿಗೆ ಕೂಡಿ ಬರುತದೆ
13. ಮುಟವ ಕಟಿಸಿ ಧರ್ಮವ ನಡೆಸೆನು ಪಾಲಿಸಿ ಕೊಡಬೇಕೆಂದು
14. ಯೆಲ್ಲಸೆಟಿಯು ಹೇಳಿಕೊಂಡ ಸಮಂಥ ಬಿಟ್ಟಸ್ವಾಸ್ಥ್ಯ ಆ
15. ಮಣಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದಿಂದಲು ಆಸ್ವಾ
16. ಸ್ತೆ ಬೀಜ ಖ |೧|| ಸಿದೆ ೧|| ರಖ ೧ ರಗ ೪೦ ಲು ಗ ೧೩೪| ಬಿರಾ
17. ಡದಿಂದಲು | ಗ ೪ ೧||ಲು| ೧೨೪೨|||೦ ಉಭಯಂ ರೇಖು ಗ ೧೫ ೪೩
18. ಹದಿನೈದು ವರಹಂನು ಮೂರು ಹಣವಿನ ಭೂಮಿಯನು
19. ಶಿವಾರ್ಹಿತವಾಗಿ ಬಿಟ್ಟದ್ದೇ|| ಯೇಭೂಮಿಗೆ ಸಲುವ ಚರ್ತುರ್ಗ
20. ದಿವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಆಕ್ಷಣಿ ಆ

ಹಿಂಭಾಗ

21. ಗಾಮಿನಿಧ ಸಾಧ್ಯಂಗಗಳಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವ
22. ನು ಪೂರ್ವ ಮರಿಯಾದೆಯಲ್ಲ ಅಗು ಮಾಡಿಕೊಂಡು ಮ
23. ಟ ಧರ್ಮ ನಡೆಸಿಕೊಂಡು ಬಾಹದು ಎಂದು ಕೊಟ್ಟಧರ್ಮ

24. ಶಾಸನಃ ಅಧಿತ್ಯಚಂದ್ರಾ ವನಲೋನಲಕ್ಷ್ಮ | ದ್ಯೌರ್ಧೂಮಿ
25. ರಾಘೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ | ರಾತ್ರಿಶ್ಚ | ಉಭೇಚ
26. ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸೃಗೃತಂ | ದಾನಪಾಲನ
27. ಯೇ ಮರ್ಥ್ಯ ದಾನಾಘ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
28. ವಾಪ್ನೋತಿ ಪಾಲನಾದುಚ್ಚುತಂ ಪದಂ | ಶ್ರೀನದಾಶಿ
29. ಪ

*Note.*

This record belongs to the reign of Chennammâji, queen of Keladi and wife of Sômâsêkhara Nâyaka, who was the son of Śivappa Nâyaka, grandson of Śivappa Nâyaka and great-grandson of Sankanna Nâyaka, possessed of the titles Eḍava-Murâri, Kôṭe-kôlâhala, establisher of the doctrine of Viṣuddha Vaidikâdvaita-siddhânta and a devotee of Śiva and gurus.

This registers a gift of land made in favour of the charities of the Râmâji-kûṭada-maṭha in the village Kôṭipura belonging to Amatekoppada-sîme and is dated the 15th lunar day of the bright half of Nija Bhâdrapada in the year Pramâdi, being the year 1596 of the Śalivâhana era corresponding to September 16, 1673 A.D.

The details of the grant are as follows :—On the representation of a person named Yelliseṭi that he wanted to build a matt and carry on charities therein if he was granted certain lands previously endowed, the king granted lands of the annual revenue of 15 varahas and 3 haṇas in the village Kôṭipura in Amatekopada-sîme with all rights and enjoyments free of taxes for the above purpose.

The usual imprecatory verses occur at the end of the grant.

This grant is an example of the catholicity of the Keladi chiefs who were devout Viraśaivas by faith but gave grants for Brahman agrahâras and Viṣṇu temples and matts of the Vaishṇava sect also.

The matt which enjoys the above endowment known as Lokaçhârya Matt with headquarters at Sagar belongs to a priest of the Śrîvaishṇava sect and has several disciples in the neighbouring Malnad parts.

**83**

At the Village Kambalikoppa in the hobli of Sâgara, on a Viragal  
in the backyard of Manjanâyak's house (Sagar 33 Revised)

Size 8' × 3'.

Kannaḍa Language and Characters.

ಅದೇ ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸದಾ ಹೋಬಳಿ ಕಂಬಳಿ ಕೊಪ್ಪ ಗ್ರಾಮದಲ್ಲಿ ಮೇಲಿನಮನೆ ಮಂಜನಾಯಕನ  
ಹಿತ್ತಿಲಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' × 3'.

I. band.

1. ಸರಸ್ವತ್ಯಾಯ ನಮಃ | ಶ್ರೀಸ್ವಸ್ತಿನಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನು ಮ
2. ಹಾಮಣ್ಣಿಳ್ಳೆನ್ನರಂ ಅರನಂಕ ಕರಗನಂ ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಳಾಸ
3. ವಲ್ಲಭಂ ಶ್ರೀಬಿಂರೇನ್ನರ ದೇವರ ದಿಬ್ಬ ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕ ಪರಬಳ ಸಾಧಕ
4. ರುಮಪ್ಪ ಬೀರದೇವರಸರ ಕುಮಾರ ಬೊಂಮರನನು ಅಯ್ಯತೊಂದನೆಯ ಕ್ರೋಧನ

II. band.

5. ಸಂವತ್ಸರದ ಮಾರ್ಗ ಶಿರ ಸುಧ ಸಪ್ತಮಿ ಬ್ರಹ್ಮವಾರದಂದೂ ಭಾರಂಗಿಯ ಕೋಟೆ
6. . . . . ಕಂತಿವೆಗಡೆ ಭಾರಂಗಿಯ ಕೋಟೆ
7. ಯ ಸರ್ವ್ವ ಸಾಮಂತರುಂ ಸಹಿತ ಹೆದಸೆಯ ಬಿಜ್ಜಿಗೌಡನ ಮಗ ದೇ
8. ಮಗೌಡನ ಅಳಿಯ ಹೆದಸೆಯ ಮಾಚಿಯನಾಯಕನು ರಾಯನಾಯಕ

III. band.

9. ಹುಲಿಯ ಗುಳಿ ತೊಲಗದ ಕಂಧ ತಟನ ತರೆಯ ಕಾವ ಜಗಜ್ಜಿ ಎಂಬ ಬಿರಿದು ಸ
10. ಲ್ವುದು ಭಾರಂಗಿಯ ಕೋಟೆಯ ಅಳಿವಿನಲಿ ತಳಿತಿಳಿದು ಮೆದದು ಸುರಲೋಕ
11. ಪ್ರಾಪ್ತನಾದ ಅವರಂಣ ಸೋವಗೌಡ ಮಾಚಿಯ ನಾಯಕನ ನಾಯಕಿತಿ ಅರಸ
12. ವೆ ಮಗ ಬೊಂಮಯ ಯಂತಿವರು ಮುಕ್ತವಾಗಿ ಆತನನ್ನ

IV.

13. . . . . ಯಾ ದೇವಿಯುಂ ಬೊಂಮ
14. . . . . ಕೆನು ಗಂದ್ಯಾಣಂ
15. ಹೊಂನು ಮಾನ್ಯವ ಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

*Note.*

Only four lines of this inscription have been published in *Epigraphia Carnatica*, Vol. VIII under Sagar Taluk No. 33. The record has now been read as completely as possible. Several letters have become quite worn out and are illegible.

The record belongs to the reign of Bommarasa, son of Birarasa and king of Hosagunda. There are several kings of this name and it is difficult to fix the date of the particular Bommarasa referred to in the present record. But in the village Kamblikoppa where the present record is found there is another viragal inscription in the neighbourhood with characters of similar period referring to Bommarasa. The record (Sagar 29) is dated S' 1192, Śukla or 1269 A. D. A record at Hosagunda (Sagar 140) names him as the lord of Santalige 1000 and ruler of Hosagunda and describes a fight between his followers and the followers of the Hoysala king Narasimha. It is dated S' 1186 Krōdhana sam. Chai. śu. 10 Bri. corresponding to 28th March 1265, a Saturday and not Thursday. Two other records of 1269 and 1275 give similar titles to Bommarasa (Sagar 128 and 134). We may therefore equate Bommarasa of this record with the above Bommarasa.



The date of this record is given as Krodhana sam. Mār śu 7 Brihavāra. The nearest Krōdhana is equivalent to Ś1197 or A. D. 1265. The whole date would then correspond to 16th November 1265, a Monday and not Thursday stated in the inscription. This as stated to be his is 51st regual year in the record.

The epigraph records the exploits and death of a warrior named Mācheya Nāyaka of Hedase, *aliya* (son-in-law) of Dēmagauḍa son of Bijjagauḍa of Hedase in defending the fort of Bhārangi during its attack by a warrior named Kantiveggaḍe. The titles—a tiger to the royal nāyakas, *aguḷi tolagaḍa kamba*, protector of the heads of horses (*tattina taleya kāva*) and world champion (*jagajetti*) are applied to him. It is further stated that a gift of land of the annual value of 10 gadyāṇas was made for him by his elder brother Sōvagaḍa, his wife Arasasave and son Bomnaya.

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At the village Varadāmūla Tirtha near the village Elagaḷale in the hobli of Sāgar, on the pedestal of the Sūrya figure in a shrine in the enclosure of the Varadamma temple.

Kannada Language and Characters.

Note.

ಅದೇ ಸಾಗರದ ಹೋಬಳಿ ಎಲಗಲೆ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ವರದಾಮೂಲ ತೀರ್ಥದ ವರದಮ್ಮನ  
ದೇವಸ್ಥಾನದ ಒಳಪ್ರಾಕಾರದಲ್ಲಿ ನೂರ್ಯದೇವರ ಗುಡಿಯಲ್ಲಿ ನೂರ್ಯದೇವರ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

1. ಶ್ರೀ ಮತ್ತು ಮುದ್ದಸೆಟ್ಟಿಗೆ ಚಾವುಣ್ಣೋಜ ಪ್ರೇಮಯು
2. ಮಾಡಿದನು

Note.

This short inscription on the pedestal of the Sūrya figure records that an engraver named Chāvunḍōja prepared the above image for a person named Mudda-seṭṭi. No further information is given regarding the above persons.

The characters seem to belong to the 13th century A.D.

## 85

At the same village Varadātirtha, on a slab standing near the wall on the platform in front of the outer enclosure of the Varadamma Temple. [Plate XXXVI]

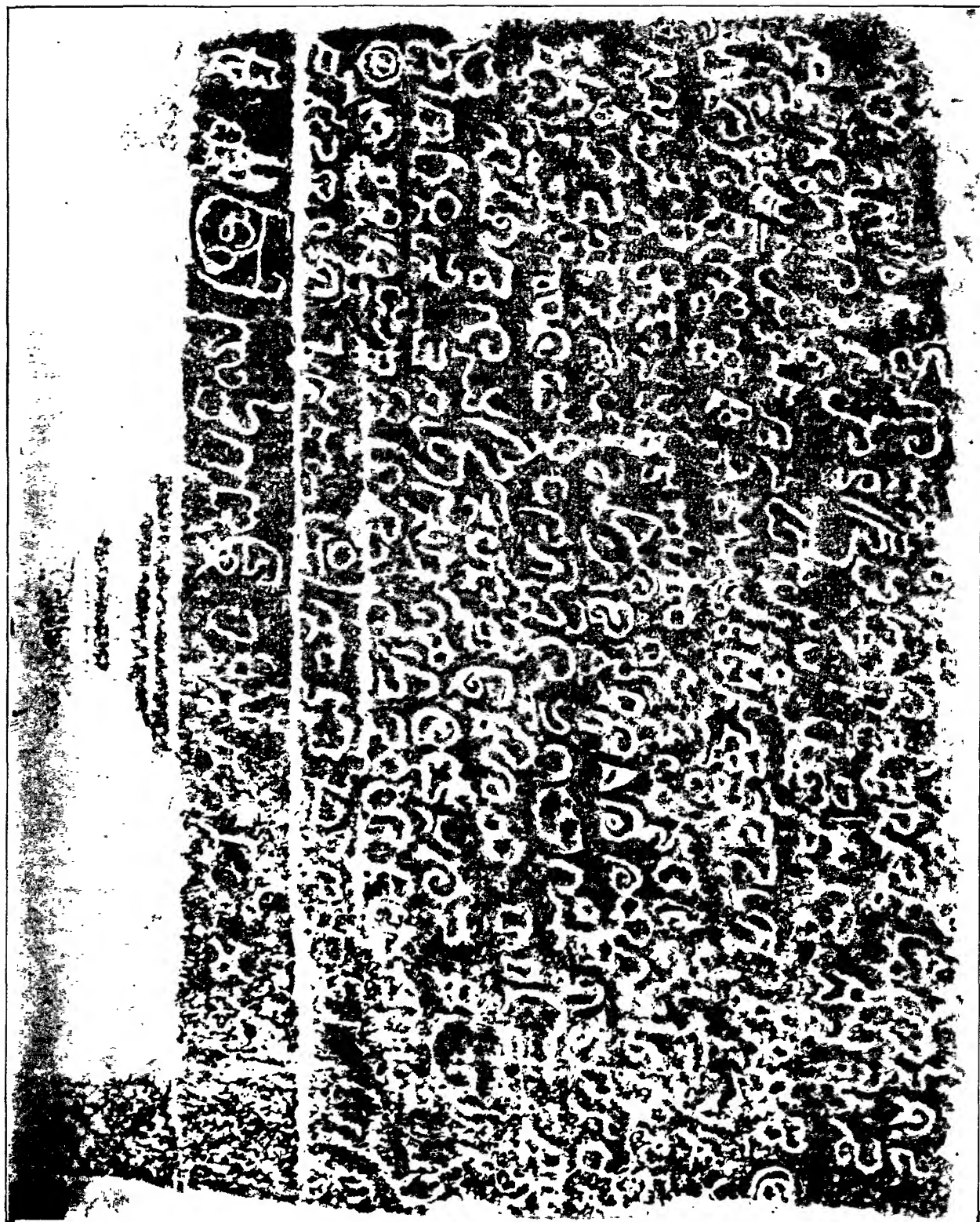
Size 1½' × 1'.

Kannada Language and Characters.

ಅದೇ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಹೊರಪ್ರಾಕಾರದ ಮುಂಭಾಗದಲ್ಲಿ ಜಗತಿಯ ಮೇಲೆ  
ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀನಕವರಿಸ ಸಹೃ ಮುಳಿಯೆ ಶ್ರೀ ಮಚ್ಚೆ
2. ಉಕ್ಕ ವಿಕ್ರಮ ವರಷ ಲನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಸ್ತಾವ





3. ಣದಮಾವಾಸೆ ಸೋಮವಾರದಂದು ಸೋವರಾಸಿ ಪಣ್ಣಿತ
4. ಕನ್ದ || ಶ್ರೀಮದಲಗಣಲಯ ಪೆಂಪ ಗ್ರಾಮದೊಳಂತಲ್ಲಪುಟ್ಟಿ
5. ವರದೇಶ್ವರಿಯ ನಿಮಿಭಾಗೆ ತೀರ್ಥಮಾದುದು ಸೋಮಪಿತಾಮ
6. ಹನವನಿತೆ ವನುಧಾ ತಳದೊಳು || ಎಲಗಣಲಯನೆ ತೆಂಕಲು
7. ಜಲರುಹಸುತಲನೆ ವರದತೀರ್ಥಂ ನದಿತಾಂ ಜಳಮುದಿತ ತುಂ
8. ಗಭದ್ರೆಯೊಳೊಲವಿನೊಳಾ ಕೆಳದಿಯೊಳುನೆಗಂನೆಗೆವರಿದಳ್ || ಕಂದಂ||
9. ಜನಕನೆ ಮೂಡಮಂ ಜನನಿಭಾಗಣಕದ್ವೆಯ ಮಾವುಮ್ಮಣಂ
10. ಜನನಿಗೆ ಸೋದರಂ ನೆಗಟ್ಟುಗಂಗಣವಣ್ಣನೆನರೈನಾಕಣಂಮವ
11. ನೀತಳ ಪುಣ್ಣು ನೀವರದ ತೀರ್ಥದೊಳೊಪ್ಪುವ ವಾಗುದೇವಿಯಂ ಮನಮೊ
12. . . . . ನೇಸಪುಳ್ಳಿನಂ ||ತರಳ||

*Transliteration.*

1. svasti śrī sakavarisa sahaśramuliye śrīmach
2. Chālukya vikrama varisha 8 neya Krôdhana-saṁvatsarada Srâva-
3. ṇad amâvâse Sôma-vâradamdu Sôvarâsi-panḍita
4. Kanda || śrīmad Elagaṇaliya penpa grāmadolaṁtalli puṭṭi
5. Varadêśvariya ninnabhâge tîrthamâdudu Sôma-pitâma-
6. hana vanite vasudhâtaḷadoḷu || Elagaṇaliyinde tenkalu
7. Jalaruhasuta-lalane Varadatîrtham nadi tâṁ jaḷam uḍita-Tuṁ-
8. gabhadreyoḷ olavinoḷ â Keḷadiyoḷu negaṇnegevaridaḷ || kandaṁ ||
9. janakane Mûḍamaṁ janani Bhâgaṇakabbeye mâva Barimmaṇaṁ
10. jananige sôdaraṁ negaḷda Gangaṇa aṇṇaṇ enalke Nâkaṇaṁm ava-
11. nitaḷa-pûjyan î Varadatîrthadoḷoppuva Vâgudêviyaṁ manamo
12. . . . . nêsaṇḷlinam ||Taraḷa||

*Translation.*

Be it well. After the expiry of 1000 Śaka years—in the Chālukya Vikrama year eight, the year Krôdhana, on the new moon day of Śrâvaṇa, on Monday; Sôvarâśipañḍita : —

Kanda verse:—The wife of Pitâma (Brahma) [or Sôma-pitâma, grandfather of moon or Brahma] became a holy water reservoir (tîrtha) on earth taking its rise in the famous village Elagaṇali below the Varadêśvari shrine. The wife of Brahma becoming the river of the Varadâ-tîrtha, had leaps near Keḷadi out of her joy and love for Tungabhadre.

Kanda verse :—

His father being Mûḍama, his mother Bhâgaṇakabbe, father-in-law (mâva) Barimmaṇa, mother's brother being Gangaṇa and elder brother Nâkaṇa . . . set up this temple of Vâgdêvi to last for as long as the sun and moon endure.

*Note.*

This record is found near a reservoir in front of the temple of Varadâ or Gâyatri, wife of Brahma. It is dated in the year 8 of the Châlukya Vikrama, the Krôdhana sam. Śrâvaṇa Bahula 30. The date corresponds to 23rd August 1085 A. D. a Saturday and not Monday as stated in the record. The origin of the river Varadâ which joins the Tungabhadra river is here given and the construction of a temple dedicated to the wife of Brahma by Sôvarâsipandita or his disciple not named on the above date is also referred to. His parents and relations are named next. It is difficult to identify any of these.

It is interesting to note that so early as A. D. 1085, a temple was built in a part of the Shimoga District for the goddess Gâyatri, wife of Brahma, named here as Varadêśvari. (The goddess enshrined in this temple is seated on a swan and has four hands with a rosary, lotus, bîjâpûra and abhaya pose in them).

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On the lintel of the doorway of the Râmêśvara temple within the enclosure of the same Varadamma temple.

Dêvanâgarî characters and Kannaḍa language.

ಅದೇ ತೀರ್ಥದ ಪರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ  
ಗರ್ಭಗೃಹದ ಬಾಗಿಲವಾಡದ ಮೇಲೆ.

ದೇವನಾಗರಾಕ್ಷರ ಕನ್ನಡಭಾಷೆ.

ಮೇಲ್ಕಂಡ ಶಾಸನವನ್ನು ಕನ್ನಡದ ಅಕ್ಷರದಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತದೆ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷ ೧೫೪೨ನೆಯ ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ  
ಮೃಶಾಬ ಶುದ್ಧ ೧೫ಯ ಅದಿವಾರದಲ್ಲಿ ಶ್ರೀ ಮದ್ವಿಶುದ್ಧ ವೈದಿಕಾ
2. ದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಯಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಲಾಹಲ ಶಿವಭಕ್ತಿ  
ಪರಾಯಣರಾದ ಕೆಳದಿಯ ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ಇಮ್ಮಡಿ
3. ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಪ್ಪನಾಯಕರು ಮಾಡಿಸಿದ ಜೀರ್ಣೋದ್ಧಾರವ  
ಮಾಡಿಸಿದ ರಾಮೇಶ್ವರನ ದೇವಸ್ಥಾನಕ್ಕೆ ಶುಭಮಸ್ತು.

*Note.*

This records the renovation of the temple of Râmêśvara by the chief Venkaṭappa Nâyaka, son of Immaḍi Sadâśivarâya Nâyaka and grandson of Sadâśivarâya Nâyaka, king of Keḷadi and possessed of the titles—establisher of the Viśuddha Vaidikâdvaita Siddhânta, Yaḍava Murâri, Kôṭe-kôlâhala and devoted to Śiva.

The date of the renovation is given as Sunday 15th lunar day of the bright half of Vaiśâkha in the year Siddhârthi, 1542nd year of the Śâlivâhana era. This date corresponds to Sunday, 18th April 1619 A. D.

On the steps of the Sadāśiva temple in the enclosure of the same Varadamma temple.

Kannada Characters and Language.

ಅದೇ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ನದಾಶಿವ ದೇವಸ್ಥಾನದ  
ಮೆಟ್ಟಿಲಿನಲ್ಲಿರುವುದು.

1. ಜೋಯಿನರ ತಿಮ್ಮಣ್ಣನ ನಮಸ್ಕಾರ

*Note.*

This merely gives the name of a devotee of the above temple. He is named Jōyisara (astrologer) Timmaṇṇa. Local tradition states that he lived two hundred years ago, viz., about 1750. The characters also seem to belong to the 18th century A. D.

On a slab in the pavement in front of the Gōpālakṛishṇa temple to the east of the Varadamma temple.

Kannada language and characters.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಹಾಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

1. ಜೋಯಿನರ ತಿಮ್ಮಣ್ಣನ ನಮಸ್ಕಾರ

*Note.*

This is an exact replica of the inscription in front of the Rāmēśvara temple and gives the name of the same person named Jōyisara Timmaṇṇa.

On the door-frame of the Chayana Gaṇapati temple to the north of the Varadamma temple at the same village.

Nāgari characters and Kannada language.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ಚಯನ ಗಣಪತಿ ದೇವಸ್ಥಾನದ  
ಬಾಗಿಲ್ವಾಡದ ಮೇಲೆ : ನಾಗರಾಕ್ಷರ.

ಕನ್ನಡ ಲಿಪಿಯಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತೆ ಕನ್ನಡಭಾಷೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೭೪೫ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸುಲುವರಳ  
ತಾರಣ ಕಾರ್ತಿ
2. ಕಾರ್ತಿಕ ಶುಭಲಿ ಆದಿವಾರದಲ್ಲಿ ಶ್ರೀವಿಶ್ವದೈವೈದಿಕಾಧ್ಯಾತ್ಮ ಶ್ರೀವರದಾಂಬಾ ಪ್ರಸನ್ನರಾದ ಶಂಭುಕವಿಗಳ  
ಪ್ರಪಾತ್ರ ಚಂದ್ರಶೇಖರಶಾಸ್ತ್ರಿ
3. ಗಳ ಪಾತ್ರ ಶಂಭುಕವಿಗಳ ಪುತ್ರರಾದ ಲಕ್ಷ್ಮೀಪತಿ ವರದೇಶ್ವರ ದೀಕ್ಷಿತರು ಅಗ್ನಿಷೋಮ ಸಾಗ್ನಿಚಿಹ್ನಾಷೋಮ  
ಸಾಗ್ನಿಚಿಹ್ನಾಷೋಮ

4. ಮ ಯಾಗ ಸಾಗ್ನಿಚಿದ್ವ್ಯಾಜಪೇಯ ಯಾಗವನು ಮಾಡಿ ಕಟ್ಟಿಸಿದ ಮಹಾಗಣಪತಿ ದೇವಸ್ಥಾನಕ್ಕೆ  
ಶುಭಮಸ್ತು ಶ್ರೀ

*Note.*

This records the construction of the above Gaṇapati temple on Sunday Ś 1745 Tāraṇa sam. Kārtika śu 14 by a Brahman named Lakshmiṇipati Varadēśvara Dikshitar, son of Śambhukavi, belonging to Viśuddha Vaidikādvaita sect and a devotee of Varadāmbā. The above Lakshmiṇipati Varadēśvara Dikshitar is stated to have performed several sacrifices named Agnishtōma, Agnishtōma with Agnichit, Āvishtōma with Agnichit, and Vājapēya with Agnichit.

Ś 1746 is Tāraṇa. Kārtika śu 14 of this year is equivalent to 5th November 1824, a Friday and not Sunday as stated in the record. Taking the Tamil month Kārtigai corresponding to Kārtika the date śu 14 is equivalent to 5th December 1824, a Sunday as stated in the record. This is therefore the date meant in the record.

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At the village Nāḍakappige in the hobli of Karūr, on a viragal  
outside the village.

Size 8' × 3'

Kannada Language and Characters.

ಸಾಗರದ ತಾಲ್ಲೋಕು ಕರೂರು ಹೋಬಳಿ ನಾಡಕಪ್ಪಿಗೆ ಗ್ರಾಮದ ಕಿಡಿಬಿಂಬಿ ಜಟ್ಟನಾಯಕನ  
ಒಳಗಲ್ಲಯಲ್ಲರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' × 3'.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
2. ಸಂಭವೆ||ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನುಮಹಾಮಮಂಡಲೇಶ್ವ
3. ರಂ ಅರಿಯಾಯ ಗಜಕೇಸರಿ ವೀರಕುಮಾರ ಸೋಯದೇವರೈರ ರಾ

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

4. ಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವ್ರಿದ್ಧಿಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ  
ಶಕವರ್ಷ ೧೧
5. ಲಕನೆಯ ಪ್ರಭವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಸು ೫ ಗು ಶ್ರೀಮನುಮಹಾಮಂಡಲೇ
6. ಶ್ವರಂ ವೀರದೇವಗೋಪೆಯ ಚಟೆಯ . . . ರೂಚತುರಂಗ ಬಲಸಹಿತ ನಡದು

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

7. ಒಂದು ಗುತ್ತಿಯಲು ಬಿಟ್ಟರಲು ಶ್ರೀಮತುಸೋಯದೇವರಸರೂ ಬೊಮ್ಮರೈರೂ ಹೆದ್ದಸೆಯ
8. ಲು ಬಿಟ್ಟು ತತ್ಪಾದಪ ಜೀವಿಯಪ್ಪ ಶ್ರೀಮನು ಮಹಾ ಪ್ರಧಾರಂ ಮೂಕರೈನಂಕ
9. ರದು ಮಾವ್ವಲಮಂತಾಗಿತ್ತಳಿಱುವುದೆಂದು ಬೆಸಸೆಮಹಾಪ್ರಸಾದಮೆ
10. ಂದು ವುಭಯಬಲಮೆಚ್ಚಿತಾಗಿ ಜವನೊಕ್ಕಲಕ್ಕಿದಂತೆ ಮಾಡಿ

## 4ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

11. ಕೊಲುವಳ್ಳಿ . . . ಅಮೂಕರ್ಷನಮೂವನಪ್ಪಕೆಪ್ಪಗೆಯತಯಲ . . . ನೂಕಾದಿ . . .
12. . . ಕೊಂದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ||ಯದಕೆಮೆಚ್ಚಿಸೋಯದೇವರ್ಷರುಸರ್ವ್ವ
13. ಬಾಧಾಪರಿಹಾರವಾಗಿ . . . . . ಇದನಳಿ
14. ದವಪಂಚಮಹಾಪಾತಕ ಗಂಗೆಯಲುಕವಿಲೆಯಕೊಂದಗತಿ ಇಕಲ್ಲ
15. ಬರೆದಾತಮಯ . . . . .

## Note.

This viragal begins with the usual verse in praise of the god Śambhu.

It mentions a king named Vira Kumâra Sôyidêvarasa who is said to be ruling with the titles mahâmaṇḍalêśvara, a lion to the elephants the enemy kings.

It is next stated that the mahâmaṇḍalêśvara Viradêva, with Gôpaya and Chaṭeya marched with an army and camped at Gutti (same as Chandra Gutti in Sorab Taluk). Thereupon Sôyidêvarasa and Bommarasa are said to have encamped at Heddase, a village in Sorab Taluk, and ordered mahâpradhâna Mûkarasa to fall upon the enemy and piece the army. Mûkarasa accordingly obeyed the order and encountered the enemy and killed the opponents as if he were a Yama. In this battle Mûkarasa's mâva (father-in-law or uncle) Tayalapa of the village Keppage (same as Nâḍakeppage) is said to have fought and attained heaven and the king Sôyidêvarasa, pleased with his bravery is said to have made a grant of land to his relations in his memory.

The usual imprecation against violators of grants comes next.

The scribe of the record is named Maya . . . The date of the record is given as Ś 1189 Prabhava sam. Jyêshṭha śu 5 Guruvâra. Ś 1189, corresponds to Prabhava. In this year there were two Jyêshṭhas, the *adhika* (intercalary) month and the *nija* month. Taking Adhika Jyêshṭha, the tithi corresponds to April 30, 1267, a Saturday and not Thursday as stated in the record. Taking the Nija Jyêshṭha, the tithi corresponds to 29th May 1267, Sunday. In neither case does the week-day correspond to the tithi given.

Sôyidêvarasa of this record was a chief of the Vâṇe family. (E. C. VIII Sorab 270-273.)

## 91

On a stone at the village Dîvige, a hamlet of Herasalage, in the hobli of Karûr, in a deserted village site.

Size 5' x 2'-6".

Kannada Language and Characters.

ನಾಗರದ ತಾಲ್ಲೋಕ ಕರೂರು ಹೋಬಳಿ ಹೆರಸಲಗೆ ಗ್ರಾಮದ ಮಜರೆ ದೀವಿಗೆ ಗ್ರಾಮದ ಹುಲಮನೆ  
ಪಾಳು ನಿವೇಶನದಲ್ಲ.

ಪ್ರಮಾಣ 5' x 2½'

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಛಾಯ ಶಂಭವೆ ಸ್ಯಸ್ತಿಶ್ರೀಮನ್ಯ ಹಾಮಂಡಲೇಶ್ವರಂ ಅರಿಯಾಯ ಗಜಕೇಸರಿ



3. ರಾಯಭುಜಬಳವೀರ ಪುನಃ ಯಿಂಮೂಡಸೋಯಿದೇವರಸರ ವಿಜಯ
4. ರಾಜ್ಯಾಭ್ಯುದಯದ ಶಕವರ್ಷ ೧೨೧೬ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ ಶ್ರಾವ
5. ಣ ಶುಭ ೫ ಬ್ರಹ್ಮಸ್ತ ತಿವಾರದಂದು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಶಾಂತರಸವಿ
6. . ರಸನ ಮಗ ಕಂಮಾರದೈಲನಬಳಿಯಲು . . . . ತನತಂಮ್ಮಂದಿ
7. ರಿಂದೊಡಗೂಡಿ ವೊಡೆಯನ ನೇಮದಿಚೊರವೆಯ
8. ದಸೆಯಬಿಟ್ಟಸ್ಥಳಗಳನು ಬ್ರಾಹ್ಮಣರುಗಳಿಗೆ ಬಿಟ್ಟಕೊಟ್ಟ ಕ್ರಮವೆಂತೆಂದರೆ|ಎ
9. . . . .
10. ಮಹಾನಾಯಕ ಕೋಟೀಶ್ವರಂಗೇ . . . .
11. . . . . ಕೊಳಗ ಅಜು
12. . . . .
13. . . . ಸೀಮೋಗಿಯ ಕೆಡೆಯ ಹಡುವಣ ಕಲಕೆಯ ಬಡಗಗಸೆ ಕ
14. ಯಿಬ್ಬರುಂ ತೆಜುವತೆ . . . .
15. . . . .
16. . . . .
17. . . . . ಖಂಡುಗ

*Note.*

Many letters in this inscription are quite worn out and cannot be made out.

It seems to record the grant of some lands (sthāṅgaḷ) in Choraveyadase by the mahāpradhāna Śāntarasa's son (?) while encamped in Kammāranabayalu under the orders of his master, Immaḍi Sōyidēvarasa, possessed of the titles mahāmaṇḍalēśvara, a lion to the elephants the enemy kings, destroyer of mighty heroes among kings.

After this the remaining lines 9 to 17 are full of lacunæ. There is a reference to mahānāyaka Kōṭiśvara and six koḷagas and the tank at Shimoga (Sīmogeya-keṛe). It is probable that some lands were given to Brahmans by a chief named Kōṭiśvara. Some lands situated near the tank at Shimoga may also have been part of the grant made to Brahmans.

The date is given as Ś 1216 Vijaya sam. Śrāvaṇa śuddha 5 Bṛihaspativāra and corresponds to Thursday 9th July 1293 A. D.

Immaḍi Sōyidēva in this record was apparently a chief of the Vāṇe family (E. C. VIII, Sorab, 270-273. See also the previous number).

## 92

### TUMKUR DISTRICT.

#### PAVAGADA TALUK.

At the village Mangalavāḍa in the hobli of Niḍugal, on a slab in the Īśvara temple on the bund of the tank.

Size 2'—6" × 1'—1'.

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡ ಗ್ರಾಮದ ಕೆರೆಯೇರಿಯಲ್ಲಿರುವ  
ಈಶ್ವರದೇವಸ್ಥಾನದ ಶಾಸನ.

ಪ್ರಮಾಣ 2½' × 1—1".

- |                                      |                                  |
|--------------------------------------|----------------------------------|
| 1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬಿ          | 32. ಜರು ತಮ್ಮ ಶ್ರೀ ಹಸ್ತದಿಂಧಾರಾ    |
| 2. ತ ಚಂದ್ರ ಚಾಮರಚಾರ                   | 33. ಪೂರ್ವಕಂಮಾಡಿ ಆಚಂದ್ರಾಕ್ಷತಾರಂ   |
| 3. ಪೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಥ ಮುಲಸ್ತಂಭಾ     | 34. ಬರಂಸಲುವಂತಾಗಿ ಕೊಟ್ಟದತ್ತಿ      |
| 4. ಯ ನಂಥವ   ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡ       | 35. ಮಂಗಳವಾಡದ ಸೋಮನಾಥ ದೇವ          |
| 5. ಮಹಾಸಬ್ಬ ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ಪೊಣಿ       | 36. ರಿಗೆ ಕೆಡೆಯ ತುಂಬಿನ ಹಿಂದಣ ಗ    |
| 6. ಪೂರ ಪುರವರಾಧೀಶ್ವರರು ಮಪ್ಪ ರೊಡ್ಡ     | 37. ದೆ ಬಂ ೧ ದೊಂಮ ದೇವನ ಗುಡಲು      |
| 7. ದ ಗೋವ ಬಳ್ಳ ಸಹದೇವ ನಿಗಳಂಕ ಮಲ್ಲ      | 38. ಕೊಳ ಪೂದೋಂಟ ೧ ಕೆಡೆಯ ಒ         |
| 8. ಅಜುವತ್ತಟು ಮಂಡಳಿಕರ ತಲೆಗೊಂಡ         | 39. ಳಗಣ ೧ ಕುಣಿಯಾಲದಕೆಯ ಕೊ         |
| 9. ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ ಬಾವ ಮಡೆ ಉ      | 40. ೧೦ ತೆಂಕ ಕೋಡಿಯ ಒಳಗಣ ತೆವ       |
| 10. ಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬಳ            | 41. ೧೦ ಕೆಂಗೊಡಕೆಯ ಕೊ ೧೦ ಮೂಡಣ ಆ    |
| 11. ಸಾಧಕ ನಿಜನಯ ನಿಜಭುಜ ಜಾತ ಪರ         | 42. ದೆಯ ಕೆಂಗೊಡಕೆಯ ಕೊ ೫ ಆ ಕೆಯ     |
| 12. ನಾರೀ ಸಹೋದರರು ಮಪ್ಪ ಶ್ರೀ ಮನ್ಮಹಾ    | 43. ಮೂಡಲು ದೇವಕುಡಿಯ ಕೆಯ           |
| 13. ಮಂಡಳೇಶ್ವರಂ ಬೋಗದೇವರಸರ ಸುಪುತ್ರ ಬೊಂ | 44. ಕೊ ೧೫ ಗುಯ್ಯಲುಗಳಲು ಒಂದೊಂದು ಗು |
| 14. ಮಿ ದೇವರಸರ ಮಗ ದಾನವ ಮುರಾರಿ ಯ       | 45. ಡಲು ದೇವ ಗೊಳಗ ದಂಮ ಗೊಳಗ ಮಾಡಿ   |
| 15. ರುಂಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾಜರು ನಿಡು     | 46. ಕೊಟದು ದಾಕೆಯೆಂಣ್ಣೆ ೨೦ತಿನಿತುವನ |
| 16. ಗಲ್ಲ ನೆಲೆವೀಡಿನೊಳು ಸುಕಸಂಕಥಾ ವಿನೋ  | 47. ಹ ನಮಸ್ತಿವಾಯವಾಗಿ ದೇವರ ಶ್ರೀ    |
| 17. ದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿರೆ    ಪಕವರು | 48. ಕಾಯ್ಯಪಂ ಮಾಡಿಸುಬದಿಂ ಬಾಳ್ವರು   |
| 18. ಪದ ೧೧೮೨ನೆಯ ನಿವ್ವಾರ್ತಿ ಸಂವತ್ಸರ    | 49. ಮಾಣಿಕ್ಯಾದೇವಿಯರು ನಿವಯೋಗಿ ಕ    |
| 19. ದ ಚೈತ್ರ ಸುಧ ೧೫ ಸೋಮವಾರ ಉತ್ತರಾ     | 50. ರಯ ದೇವಯ್ಯಗಳಿಗೆ ಧರಾಪೂರ್ವಕಂ    |
| 20. ಯಣ ಸಂಕ್ರಾಂತಿ ನಿವಯೋಗದಲ್ಲ ಮಂಗಳ     | 51. ಮಾಡಿಕೊಟ ಗದೆ ಕೊ ೧೦ ದೇವಗದೆಯ    |
| 21. ವಾಡದ ಸೋಮನಾಥ ದೇವರ ಸ್ಥಾನ ಪೊಡಲು     | 52. ಪಡುವಲು    ಇಥಮ್ಮವನು ಉದ್ಧರಿಸಿ  |
| 22. ರನೊಣಂಬೇಶ್ವರ ದೇವರಸ್ಥಾನಂಗಳ         |                                  |
- ಬಲಪಕ್ಕದಲ್ಲ
- |                              |                                     |
|------------------------------|-------------------------------------|
| 23. ತಪೋಧನ ಸೋಮಜೀಯ             | 53. ದವರು ಶ್ರೀ ವಾರಣಾಸಿಯ              |
| 24. ಮಾದಜೀಯನ ಹೆಣ್ಣು ಸಂತತಿ     | 54. ಗಂಗಾದೇವಿಯ ಸಂನಿಧಾನದಿವೇದ          |
| 25. ಮಕ್ಕಳು ಮಾದವೆಯ ಗಂಡ ಮೊ     | 55. ಪಾರಗನಕ ಬ್ರಾಹ್ಮಣರಿಗೆ   ಸಹ        |
| 26. ದಜೀಯ ರಜವೆಯ ಗಂಡ ಮೊ        | 56. ನೃಕವಿಲೆಯ ದಾನ ಮಾಡಿದ ಫಲ           |
| 27. ರಂಜೀಯ ದೇವವೆಯ ಗಂಡ ಬಾಸ್ವಜೀ | 57. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ          |
| 28. ಯಂಗಳಿಗೆ ನಿವಯೋಗಿ ಕಾರಯ     | 58. ಹರೇತಿ ವಸುಂಧರಾ ಸಪ್ತಿವರು          |
| 29. ದೇವಯಗಳು ಕುಮಾರಪೆರು        | 59. ಪ ಸಹಸ್ರಾಣಿ ಮಿಷ್ಣಾಯಾಂ            |
| 30. ಮಾಳ ದೇವನ ಮುಂದಿಟ್ಟು ಯರುಂ  | 60. ಜಾಯತ ಕ್ರಿಮಿ    ಮಂಗಳಮಹಾ          |
| 31. ಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾ        | 61. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಒಪ್ಪಚೆನ್ನ ಶ್ರೀ ಸ |
|                              | 62. ದಾನಿವ    ಶ್ರೀ                   |
- ಹಿಂಭಾಗ
- |                                     |
|-------------------------------------|
| 53. ದವರು ಶ್ರೀ ವಾರಣಾಸಿಯ              |
| 54. ಗಂಗಾದೇವಿಯ ಸಂನಿಧಾನದಿವೇದ          |
| 55. ಪಾರಗನಕ ಬ್ರಾಹ್ಮಣರಿಗೆ   ಸಹ        |
| 56. ನೃಕವಿಲೆಯ ದಾನ ಮಾಡಿದ ಫಲ           |
| 57. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ          |
| 58. ಹರೇತಿ ವಸುಂಧರಾ ಸಪ್ತಿವರು          |
| 59. ಪ ಸಹಸ್ರಾಣಿ ಮಿಷ್ಣಾಯಾಂ            |
| 60. ಜಾಯತ ಕ್ರಿಮಿ    ಮಂಗಳಮಹಾ          |
| 61. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಒಪ್ಪಚೆನ್ನ ಶ್ರೀ ಸ |
| 62. ದಾನಿವ    ಶ್ರೀ                   |

*Transliteration.*

1. Śrī namas tunga-siras-tumbi
2. ta chandra-chāmara-châra-
3. ve trailôkya-nagarâ-rambha-mula-stambhâ-
4. ya Saṃbhava<sup>1</sup> svasti samadhigata-pancha-
5. mahâ-sabda mahâmaṇḍalêsvaram Vore-
6. vûra puravarâdhîsvararumappa Rodda-
7. da gôva khaḷga-Sahadêva nigalanka-malla
8. aṇuvattaru-maṇḍalikara-talegonḍa
9. gaṇḍa gaṇḍabhêruṇḍa baṇṭara bâva maṇe-u-
10. ge kâva Hara-pâdârâdhaka parabala-
11. sâdhaka nija-naya nija-bhuja-jâta para-
12. nârî-sahôdararumappa śrīman mâha-
13. maṇḍalêsvaram Bôgadêvarasara su-putra Bom-
14. midêvarasara maga dânavamurâri Yi-
15. rungoṇa-dêva-Chôḷa-mahârâjaru Niḍu-
16. galla neleviḍinolu suka-saṃkathâ-vinô-
17. dadim râjyam geyuttamire<sup>||</sup> shaka-varu-
18. shada 1182 neya Siddhârti-saṃvatsara-
19. da Chaitra sudha 15 Sômaçâra uttarâ-
20. yaṇa sankrânti Sivayôgadalli Mangala-
21. vâḍada Sômanâtha-dêvara sthâna Voreu-
22. ra Nonambêsvara-dêvarasthânamgala

*On the right side*

23. tapôdhana Sômajîya
24. Mâdajîyana hemṇnu saṃtati
25. makkaḷu Mâdaveya gaṇḍa Mâ-
26. dajîya Rajaveya gaṇḍa Mâ-
27. rajîya Devaveya gaṇḍa Bâska-jî-
28. yaṃgaḷige Sivayôgi Kâraya
29. Dêvayagaḷu Kumâra Peru-
30. mâledêvana muṃḍiṭṭu Yirum-
31. goṇadêva Chôḷa mahârâ-
32. jaru tamina śrî-hastadim dhârâ-
33. pûrvvakam mâḍi â-chandrârkkâ-târam-
34. baram saluvantâgi koṭṭa datti ||
35. Mangalavâḍada Sômanâtha-dêva-
36. rige kereya tumbina himḍaṇa ga-
37. de kham<sup>1</sup> Bommadêvana guḍalu

38. koḷa pûdônṭa <sup>1</sup> keṛeya o-
39. ḷagaṇa <sup>1</sup> kuṇi yālada keyi ko
40. 10 tenka kôḍiya oḷagaṇa teva-
41. ra kemgoḍa keyi ko 10 mûḍana a-
42. ṛeya kenggoḍa keyi ko 5 â keya
43. mûḍalu dēvakūḍiya keyi
44. ko 15 guyyalugaḷalu ondondū gu-
45. ḍalu dēvagoḷaga dammagōḷaga māḍi
46. koṭadu dāre yemṇne imtinituva sa-
47. ha namassivāyavāgi dēvara śrī-
48. kâryyavaṃ māḍi sukhadiṃ bâlvaru <sup>1</sup>
49. Māṇikyā-dēviyarū Sivayōgi Ka-
50. raya Dēvayyagaḷige dharā-pûrvvakam
51. māḍi koṭa gade ko 10 dēvagadeya
52. paḍuvalu <sup>1</sup> i dharmmavanu uddharsi-

*Back side.*

53. davaru śrī-Vāraṇāsiya
54. Gangādēviya saṃnidhānadi Vēda-
55. pāraṇaha Brāhmaṇarige <sup>1</sup> saha-
56. sra-kavileya dāna māḍida phala
57. sva-dattaṃ para-dattaṃ vā yō
58. harēti Vasumdhara <sup>1</sup> sasṭi-varu-
59. sha-sahasrāṇi miṣṭāyām
60. jāyate krimi <sup>1</sup> mangala mahā
61. śrī śrī śrī oppa Chemnaśrī Sa-
62. dāsiva <sup>1</sup>

*Translation.*

Praise of Śambhu. Be it well. While the obtainer of the band of five musical instruments, mahāmaṇḍalēśvara, lord of the excellent city of Vorevūr, protector (gōva) of Rodda, a Sahadēva in sword, nigalankamalla, warrior that cut off the heads of the sixty-six maṇḍalikas, gaṇḍabhêruṇḍa, chief of warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, full of wisdom and prowess, and brother of other men's wives—the mahāmaṇḍalēśvara Irungonadēva Chōḷa-mahārāja, a Murāri to demons, son of Bommi-dēvarasa, who was the good son of Bōgadēvarasa was ruling in peace and wisdom at the capital Niḍugal:—

On Monday, the uttarāyana-sankrānti day with Śivayōga being the 15th lunar day of the bright half of Chaitra in the year Siddhārthi, Śaka year 1182.—

Śivayōgi Karayadēva made the following grant after placing the same before Kumāra Perumāladēva to Mādajīya, husband of Mādave, Mārājīya, husband of

Râjave, and Bâskajiya, husband of Dêvave, children of the female line of Sômajîya Mâdajiya, the ascetic in charge of the Sômanâtha temple at Mangalavâda and Noṇambêśvara temple at Voṇevûr.

And the king Irungonadêva Chôlamahârâja bestowed the gift with pouring of water from his own gracious hands, to last for as long as the sun, moon and stars endure.

For the god Sômanâtha of Mangalavâda, of 1 khaṇḍuga below the sluice of the tank, wet land with the sowing capacity of 4 Bomnadêvana-guḍalu, pond and one flower garden, 1 kuṇi of land in the bed of the tank, Âladakeyi field of the sowing capacity of 10 koḷagas, Kengoḍakeyi field near the southern weir, of the sowing capacity of 10 koḷagas; Kengoḍakeyi field of the Eastern Rock of the sowing capacity of 5 Koḷagas and Dêvakuḍi land of the sowing capacity of 15 koḷagas to the east of the above field.—one guḍalu of *devagoḷaga* and *dammagoḷaga* in each guyyalu and one dâre of oil (meaning of this passage is not clear).

The donees will use all these for services to the god, free of taxes and live happily :—

Land granted by Mâṇikyâdêvi with pouring of water to Śivayôgi Karaya Dêvayya of the sowing capacity of 10 koḷagas to the west of dēvagade (rice fields of the god).

Those who maintain this charity will get the merit of giving away a thousand cows to Brahmans versed in the Vêdas in the presence of Gangâdêvi in Vâraṇâsi. He who takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Good Fortune.—Signature. Chennaśrî Sadâsiva.

#### Note.

This records the gift of some lands to the Śiva temple at Mangalavâda by Śivayôgi Kareyadêva during the reign of the Chôla chief of Niḍugal named Irungonadêva Chôlamahârâja. The donor got the grant actually given away by the king himself. He is also said to have obtained the approval of Kumâra Perumâladêva previously. This Kumâra Perumâladêva was probably the king's son who was entrusted with the government of the district.

Some of the details of the grant made cannot be clearly understood.

The date of this record is given as Monday 15th lunar day of the bright half of Chaitra in the year Siddhârthi, Śaka year 1182 and corresponds to Monday, 10th March 1259 A.D. There is however no Uttarâyana sankrânti on that day.

At the village Jangamarahalli in the hobli of Niḍugal on a stone set up in front of the Îśvara temple.

Size 2' x 1' - 4"

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿ ಈಶ್ವರದೇವಸ್ಥಾನದ  
ಮುಂದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1 1/3'

1. ಶ್ರೀನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ
2. ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಧಾ
3. ಯಶಂಧವೆ|| ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ
4. ಮಂಡಳೇಶ್ವರ ವಜ್ರಉರಪುರವರಾಧೀಶ್ವರರುಮಪ್ಪರೊ
5. ಧೃದಗೋಮುಳ್ಳ ಸಹದೇವನಿಗಳಂಕಮಲ್ಲ ಅಜಿವತ್ತ
6. ಹುಮಂಡಳಿಕರತರೆಗೊಂಡ ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ
7. ಬಾವ ಮದಗುಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬ
8. ಇಸಾಧಕ ನಿಜನಯನಿಜಭುಜಾಚ್ಚಿತ್ತ ಪರನಾರೀ
9. ಸಹೋದರರುಮಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ
10. ಬೋಗದೇವರಸರ ಸುಪುತ್ರಬೊಮ್ಮಿದೇವರಸರಮಗ
11. ದಾನವಮುರಾರಿಯಿರುಂಗುಣದೇವಚೋ
12. ಇಮಹಾರಾಜರು ನಿಡುಗಲ್ಲನೆರೆವೀಡಿನೊಳುನುಬ
13. ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ಇಕವ
14. ರುಷಂಗಲನೆ ಸುನಿದ್ಧಾತಿ ಸಂವತ್ಸರದಚ್ಚೈತ್ರ
15. ಸುದ್ದಿಗೊಣೋಮವಾರಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ
16. ನಿವಯೋಗದಲ ಮಂಗಳವಾಡದೋಮನಾ
17. ಥದೇವರಸ್ಥಾನ ಪುಣಿಗೂರನೊಣಂದೇಶ್ವರದೇವ
18. ರಸ್ತಾನಂತಿಸೋಮಜೀಯನಮಗಮಾದ

ಹಿಂಧಾಗ.

19. ಜೀಯನಹೆಣುಸಂತತಿಮಕ್ಕಳು ಮಾಡವೆಯ
20. ಗಂಡಮಾದಜೀಯ ರಾಜವೆಯಗಂಡಮಲ್ಲಜೀಯ
21. ದೇವವೆಯಗಂಡ ಬಾಸ್ತ್ಯಜೀಯಂಗಳಿಗೆ ನಿವಯೋಗಿಕಾರೆಯದೇ
22. ವೆಯ್ಯಂಗಳಕುಮಾರಪೆರುಮಾಳದೇವನಮುಂದಿಟ್ಟುಯಿ
23. ಸ್ಥಾನಗಳಯೆರಡಹಿವ್ರಿದ್ಧಿಯನು ದಾನವ ಮುರಾರಿ
24. ಯರುಂಗೊಣದೇವಚೋಳಮಹಾರಾಜರು ತಮ್ಮ ಶ್ರೀ
25. ಹಸ್ತದಲುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಆಚಂದ್ರಾಕ್ಷತಾರಂಬರ
26. ಸಲುವಂತಾಗಿಕೊಟ್ಟದತ್ತಿ|| ಪುಡೆಉರನೊಣದೇಶ್ವರದೇವರಿ
27. ಗೆ ಊರಮುಂದಣಕೆಡೆಯಹಿಂದಣಮೊದಲೇರಿಯ
28. ಗದ್ದೆಕಂ ಮತ್ತಂಗದ್ದೆ ಕಟ್ಟನಕೆಯ ಕೊ ಓ ಅಥೂಮಿ
29. ಗೆಪಡುವಲುಪೂದೋಂಟಂ ದೇವರದೇವಾಲೃಪದಿಯಾ
30. ಗಿಬಡಗಲುಬೊಮ್ಮದೇವರದಟ್ಟತ್ತಿನಥೂಮಿಲಖ್ತಅಥೂ
31. ಮಿಯಪಡುವಲು ಭೈರವದೇವರಿಗೆ ಅನಿಯ ಹಸಲ?
32. ಥೂಮಿಕೊಳಗುಯ್ಯಲುಗಳಲುಬಿಡಿರುಗುಂಡಲು

33. ದೇವಗೋಳಗಧಮ್ನು ಗೋಳಮಡಸಿದೇಳುವಾರೆಯೆಂಣೆಯಂತಿ
34. ನಿತುವಂದೇವರಶ್ರೀಕಾಯ್ಯುಂಮಾಡಿಸುಖದಿಂಬಾ
35. ಕ್ಷರುಜಂತಿಧಮ್ನು ವನುಬುದ್ಧರಿದವರು
36. ಶ್ರೀವಾರಣಾಸಿಯುಗಂಗಾದೇವಿಯ
37. ಸಂನಿಧಾನದಲ್ಲನಹಸ್ರಕವಿಲೆಯ
38. ವೇದಪಾರಗನಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆದಾನವ
39. ಮಾಡಿದವರು||ಸ್ವದತ್ತಂಪ[ರ]ದತ್ತಂಪಾ
40. ಯೋಹರೇತಿವಸುಂಧರಾಂಶಪ್ಪಿವ್ವು
41. ರುಪಸಹಸ್ರಾಣಿಮಿಷ್ಠಾಯಾ
42. ಜಾಯತೆತ್ತಿಮಿ||ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
43. ಶ್ರೀಚೆಂನಸದಾಸಿವ

*Translation.*

Praise of Śambhu.

Be it well. While the obtainer of the band of the five great instruments, lord of the excellent city of Voṛeūr, protector of Rodda, a Sahadēva in sword, niḡaḷanka-malla, the hero that cut off the heads of 66 maṇḍalikas, Gaṇḍa-bhêruṇḍa, lord over warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, conqueror by diplomacy and prowess, brother to other men's wives, the mahâmaṇḍalêśvara Bôgadevarasa's son Bommidēvarasa's son, dâna-va-Murâri (Vishṇu to wicked men), Irungonadēva-chôḷa-mahârāja was ruling in peace and wisdom at the capital Niḍugal:—

On Monday 15th lunar day of the bright half of Chaitra in the year Siddhârthi, Śaka year 1182, on the occasion of Uttarâyana-sankrânti with Śiva-yôga:—

To Mâdajîya, husband of Mâdave, Mallajîya, husband of Râjave, Bâskara-jîya husband of Dêvave—the three daughters descended from the female off-spring of Mâdajîya, son of Sômajîya, *sthânapati* of the temples of Sômanâthadēvaru, of Maṅgaḷavâḍa and Noṇambêśvara of Voṛevûr:—

Sivayôgi Kâreyadēvaṃya placed before Kumâra Perumâlādēva and Irungonadēva Chôḷamahârāja, a Murâri to wicked men, made the following grant of income (vridhhi) for the two *sthânas* and the king granted it with his own auspicious hand and with pouring of water to last for as long as the sun, moon and stars endure:—

For the god Noṇambêśvara of Voṛevûr, rice land of the sowing capacity of 1 khaṇḍuga in the first bund behind the tank in front of the village: also rice land of the sowing capacity of 3 koḷagas adjacent to the above rice land: a flower garden to the west of the above land: also land of the sowing capacity of 2 khaṇḍugas near Bommadēvara-betṭattu to the north including the temple area: to the west of this Asiyahasalabhûmi of the sowing capacity of 4 koḷagas for the god Bhairava: pond *guyyalu*: devagôḷaga, 7 dâre of oil and dharmagôḷaga and bamboo grove.

They (donees) will recite prayers and conduct services in the temple and enjoy in peace the revenues granted.

Those who maintain this grant will have made (get the merit of) a gift of thousand cows in the presence of Vâraṇâsi and Gaṅgâdevi to Brahmins versed in the vêdas. He who takes away a gift of land made by himself or by others will be born as worm in ordure for sixty thousand years. Good fortune:

Śrī Chenna Sadâśiva:—

*Note.*

This is similar to the record previously noticed and was issued on the same date (Ś 1182 Siddhârthi Chaitra śu 15 Monday, Uttarâyana-sankrânti with Śiva-yôga) and corresponds to Monday 10th March 1259 A. D. This registers the gift of some lands for services in the temple of Noṇambêśvara in Voṇevur made by Sivayôgi Kâreydêvayya. This gift was also got approved by the prince Kumâra Perumâladêva and was formally made over to the donee by the king Irungonadêva Chôlamahârâja chief of Niḍugal. The donees are Mâdajiya, Mallajiya and Bhâskarajiya, who had married the descendents through female line of Mâdajiya, son of Sômajiya, *sthânapati* (manager) of the temple of Sômanâtha at Mangalavâḍa and Noṇambêśvara at Voṇevûr.

Some of the terms used while describing the gift of lands cannot be clearly made out.

## 94

At the village Niḍugal, in the hobli of Niḍugal on a stone standing below the Basari tree to the east of Mirsâsâb's mosque.

Size 5 × 2½

Kannada Language and Characters.

ಪಾವುಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕಸಬಾಗ್ರಾಮದ ಮಿಸಾಫನಾಬರ ಮನೀದಿಗೆ ಪೂರ್ವ  
ಬಸುರಿಮರದ ಕೆಳಗೆ ಇರುವ ಕಲ್ಲು.

- |                            |                                   |
|----------------------------|-----------------------------------|
| 1. ಶ್ರೀ                    | 11. ಭಕ್ತರಾದಂಥಾ ಶ್ರೀ ಮಂ            |
| 2. ರಾಮಾ                    | 12. ನೃಹಾನಾಯಕಾ ಚಾರ್ಯ ಭಾಷೆ          |
| 3. ಓಂನಮಃ ಶಿವಾಯ             | 13. ಗೆ ತಪ್ಪುವ ನಾಯಕರ ಗಂಡ ಮರೆ ಹೊ    |
| 4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದ | 14. ಕೃವರ ಕಾಯ್ತು ಮಾರಾಂತರ ಕೊಲ್ವ ಕಠಾ |
| 5. ಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷಗಳು   | 15. ರಿ ಚೆಲುವರ ಗಂಡ ಕಸ್ತೂರಿ ಕೊರಾಹ   |
| 6. ೧೬೨೨ನೆ ವಿಕ್ರಮ ನಾಮಸಂವ    | 16. ಪರಸೇನ ಭೈರವ ಮೆಚ್ಚಿ ಮೆಚದವ       |
| 7. ತ್ವರದ ಮಾರ್ಗಶಿರ ಶು ೬ ಗು  | 17. ರ ಗಂಡ ಮಸನ ಶರಃಖಂಡನ ಪುಥಯ        |
| 8. ರುವಾರದಲು ಶ್ರೀಮದಾರೂಢ ೮   | 18. ದಳ ಪೂಜ್ಯ ಲಂಗವೊಡೆದಳ ವಿಧಾಡ ಬಾ   |
| 9. ಪ್ಲಾಂಗ ಯೋಗಾನಿರುತ ರಾದಂ   | 19. ದುರಮಲುಕ ಸಪ್ತಾಂಗ ಹರಣ ಯೇನು      |
| 10. ಥಾ ರಂಗ ಯೋಗಿಗಳವರ ಪ್ರಿಯ  | 20. ಮುಲಮಂದ ಪಾರ್ಥಿಕಮಲ್ಲ ಹರಿಕುಲವಂ   |



- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| 21. ಶಾಭಿ ಚಂದ್ರ ಮುಂಮುಡಿ ಹೊಟ್ಟಂಣ ನಾಯಕ | 25. ತ್ವತ ನಾದಿ ಸುರೇಂದ್ರ ನಾತಗಂ ಹೆರಿಯಾಡಿ |
| 22. ರೈಯನವರು ಮಾಡಿಸಿದಂತಾ ಶಾಸನಾ   ಹರತಿ | 26. ಯಗೆ ಚಿಕ್ಕನುಪನಾತಗೆ ಹೊಟ್ಟನಪಾಲ       |
| 23. ಯ ತಿಪ್ಪರಾಜನುತ ಕಾಮ ಮಹೀಪತಿಯೆಂಬ    | 27. ತತ್ಪತಂನರನುತ ನಂದಿ ಭೂಪನುತ           |
| 24. ಭೂಪಗಂವರ ನುತ ಬೊಮ್ಮ ಭೂಮಿಪತಿ ತ     |                                       |

*Translation.*

Śrī Rāma. Ōm Namaḥ Śivāya.

Be it well. On Thursday, 6th lunar day of the bright half of Mārgasīra in the year Vikrama, 1622nd year of Śālivāhana era:—

The beloved devotee of Rangayōgi, engaged in eight-fold yōga, mahānāyaka-bhārya, punisher of those nāyakas who break their word, protector of those who take refuge, slayer of opponents, champion over those who are skilled in the use of daggers (kaṭhāri-chaluvaragaṇḍa), user of musk, a Bhairava to enemy's troops, punisher of those who hate people whom they have liked before, cutter off of the head of Masa, worthy of worship by both the armies (his own troops and the enemy's), subduer of the army of Lingavaḍeya, subduer of the seven constituents of sovereignty of Badura Maluka, possessor of herds of buffaloes? (yenumula-manda), champion over kings, a moon to the ocean that is the Harati family— Mummaḍi Hoṭṭaṇṇa Nāyaka got this śāsana made:—

Harati Tipparāja's son was named Kāma-mahīpati whose son was Bommabhūpati whose son was Ādisurēndra. His son was Hiriyōḍeya whose son was Chikanṛipa whose son was Hoṭanṛipāla whose son was Nandibhūpa praised by men. His son . . .

*Note.*

This inscription is incomplete as it stops in the middle of the royal pedigree.

It belongs to the reign of the chief Hoṭṭaṇṇa-nāyaka, chief of Hārati whose genealogy is given in the record. He is said to be a disciple of Rangayōgi.

The date is given as S' 1622 Vikrama Mārgasīra śu 6 Thursday and corresponds to 5th December 1700 A.D.

For Hoṭṭaṇṇa-nāyaka we have an inscription dated 1681 (E.C.XII, Pāvugada 59) at Niḍugal. The genealogy and titles of the Niḍugal chiefs are also found in another inscription at Niḍugal (E.C. XII, Pavugada 42).

95

At the same village Niḍugal, on a vīragal to the left of the Sōmanātha temple.

Size 6' × 3'

Kannada Language and Characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಸೋಮನಾಥದೇವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಇರುವ  
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'

1. . . . ಸಾಂಪುಕರದಲಸನಿವಾರದಲು
2. ಕೊರವದಕೋಟೆಯಕಾಳಗದಲ ದಂಜೊ
3. ಮಯನಾಯ್ಕನೂನುರ . . . . ದನು

*Note.*

This record is full of lacunæ. It is stated therein that one Bommayanāyaka died in the battle of Koravada-kōṭe on a Saturday. The characters seem to belong to the 16th century.

96

On the same Niḍugal hill, on a bell in front of the Durgā temple.

Kannada language and characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಬೆಟ್ಟದ ದುರ್ಗಾಗುಡಿಯಮುಂದೆ ಇರುವ ಗಂಟೆಯಮೇಲೆ  
ಬರೆದಿರುವುದು.

ವಿಶ್ವಾವನುನಾಮನಂವತ್ಸರ ಕಾರ್ತಿಕ ಶು ಜಯಲ್ಲು ಶ್ರೀದುರ್ಗಮ್ಮಗೆ ನಿಡುಗಲ್ಲುದುರ್ಗದ ಒರಗಲ್ಲು ರಾಮಕೃಷ್ಣಯ್ಯ  
ಶೇವೆಮಾಡಿದ್ದು

*Note.*

This records the presentation of the bell by Oragallu Rāmākṛishṇaiya of Niḍugal-durga for the goddess Durgamma on the 5th lunar day of the bright half of Kārtika in the year Viśvāvasu.

The characters seem to belong to the 17th century and the date may correspond to 2nd November 1665 A.D.

97

On a 2nd bell at the same place.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 2ನೆಯ ಗಂಟೆಯಮೇಲೆ.

ಶುಭಕ್ರತುನಂವತ್ಸರದವೈಶಾಖಶುದ್ಧ ೧ರಲ್ಲೂ ಕುರ್ರಬರವನಪ್ಪನಮಗ ನರಸಂಜನುಅಕ್ಕಿಗಂಠೆ

*Note.*

This records the gift of a bell by Narasaṇṇa, son of Śivanappa, belonging to the community of the Kurubas (shepherds) on the 1st lunar day of the bright half of Vaiśākha in the year Subhakṛitu.

The characters seem to belong to the 18th century and the date may correspond to 13th April 1782 A. D. The word *akki* used before *ganthe* in the inscription may be a mistake for *ikkida*.

## Koraṭagere Taluk.

At the town of Koraṭagere, on a stone standing in the land of Gāre Nāraṇappa in the southern bank of the Jayamangali river.

Size 4' × 1'—6"

Kannada Language and Characters.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದ ನದಿಗೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ದಡದ ಗಾರೆ ನಾರಣಪ್ಪನ  
ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'—6"

- |                  |                |
|------------------|----------------|
| 1. ವೆಂಗಳೂರು      | 6. ರೆಯಿಂದ ಬಿದ  |
| 2. ಡಿಯಲ್ಲರಡಿ     | 7. ದಕಾರಣಯ      |
| 3. ಮಗಲು ಯಲ್ಲ     | 8. ದೇ ಜಾಗದ     |
| 4. ಕ್ಕನು ಭಾರಿದೊಂ | 9. ಲಿ ಪಾಳೆಗಾ   |
| 5. ಬರುಗಣೆಮೇ      | 10. ರದಿವ್ವದಲ್ಲ |

Note.

This records the death of a female named Yellakka, daughter of Vengatāredḍi Yellareddi while performing some acrobatic feats on a pole set up by the *dombars* (a caste of circus players). She is said to have died on the spot indicated by the inscription in the days of the Pālegars or local chiefs who ruled at Koraṭagere. No date is given. The characters seem to belong to the 17th century.

## Kunigal Taluk.

At the town of Kunigal, on the basement stone lying broken to the north of the Gaṇeśa temple.

Size 4'—6" × 1'—6"

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಕನಕಾ ಗಣೇಶ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲ ಮುರಿದು ಬಿದ್ದಿರುವ  
ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—6" × 1'—6".

1. . . ಅಗ್ನಿ ಚಿತ್ತು ವಾಜಪೇಯ ಸರ್ಪ ಮಹಾಕೃತುಗಳು ವಿಠ್ಠಲ
  2. ಲೈ ಕಲ್ಲಂದೊಳಗೆ ಮೂಗಂಡುಗದ ಹತ್ತು ಕೊಳಗ
- ಬಲ ಭಾಗದಲ್ಲಿ
3. ಯಾಳರುತಂ ಮಯ
  4. ಹರೂಕ್ಷ ಹೊನ್ನೆಯ

*Note.*

This inscription is very incomplete as a portion of the stone is broken on both sides and the broken pieces are lost. It seems to record the grant of some land with the sowing capacity of 3 khaṇḍugas and 10 koḷagas in Kallandu (village?) for a person whose name begins with Piḷḷe.

No date is given. The characters seem to belong to the 14th century A.D.

**100**

On a slab lying near the Basavana Maṇṭapa in the old peṭe of Huliyaṛdurga in the hobli of Huliyaṛ

Size 4' × 1'.

Kannaḍa Language and Characters.

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಹುಲಿಯೂರು ದುರ್ಗದ ಹಳೇಪೇಟೆಯ ಬಸವನ ಮಂಟಪದ ಬಳಿ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

- |                          |                 |
|--------------------------|-----------------|
| 1. . . . .               | 6. ಕಶಾಲೆಯ ಶೃಂಗ  |
| 2. . . . . ನಾಡ           | 7. ಗಾರಮ್ಮನವ     |
| 3. ಪ್ರಭು . . . ಯಿಮ್ಮಡಿಹಿ | 8. ರು ಮಾಡಿಸಿದ ಬ |
| 4. ರು ಕೆಂಪಯ ಗಾಡ          | 9. ನವನ ಮಂಟಪ     |
| 5. ರವರ ಪಟ್ಟದ ನಾಟ         |                 |

*Note.*

This records that the above Basavana-maṇṭapa (pavilion of the Bull) was erected by Śṛiṅgāramma of Paṭṭada Nāṭakaśāle (royal dancing hall) of Immaḍi Hirikempayagaṇḍa, chief of Yelahankanāḍ (C 1621-1633)



## TAMIL SUPPLEMENT.

47

At the village Tagadur, in the hobli of Bilgere, on the first pillar in the Navaranga Maṇṭapa of the Lakshmikānta Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகநீர் ஸ்ரீ
2. ஸ்ரீ ஸ்ரீ தகநீர் ஸ்ரீ
3. ஸ்ரீ ஸ்ரீ தகநீர் ஸ்ரீ
4. ஸ்ரீ ஸ்ரீ தகநீர் ஸ்ரீ
5. ஸ்ரீ ஸ்ரீ தகநீர் ஸ்ரீ
6. ஸ்ரீ ஸ்ரீ தகநீர் ஸ்ரீ
7. ஸ்ரீ ஸ்ரீ தகநீர் ஸ்ரீ
8. ஸ்ரீ ஸ்ரீ தகநீர் ஸ்ரீ

48

On a second pillar in the same Rangamaṇṭapa

TAMIL AND GRANTHA CHARACTERS

Tamil Language.

TEXT

1. ஸ்ரீ ஸ்ரீ தகநீர்
2. ஸ்ரீ ஸ்ரீ தகநீர்
3. ஸ்ரீ ஸ்ரீ தகநீர்
4. ஸ்ரீ ஸ்ரீ தகநீர்
5. ஸ்ரீ ஸ்ரீ தகநீர்
6. ஸ்ரீ ஸ்ரீ தகநீர்
7. ஸ்ரீ ஸ்ரீ தகநீர்
8. ஸ்ரீ ஸ்ரீ தகநீர்
9. ஸ்ரீ ஸ்ரீ தகநீர்

49

On a third pillar in the same Rangamaṇṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகநீர்
2. ஸ்ரீ ஸ்ரீ தகநீர்
3. ஸ்ரீ ஸ்ரீ தகநீர்
4. ஸ்ரீ ஸ்ரீ தகநீர்
5. ஸ்ரீ ஸ்ரீ தகநீர்
6. ஸ்ரீ ஸ்ரீ தகநீர்
7. ஸ்ரீ ஸ்ரீ தகநீர்

On a fourth pillar in the same Rangamanṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தக்கிர்
2. ஸ்ரீ லக்ஷ்மி ராஜய
3. ஸாப் பெருமாள் தி
4. ரு மண்டபத்து
5. க்கு கராயப்பன்
6. ளி சிங்கன் மர்
7. ன் செய்வித்த கம்
8. பம் ,

At Tirumakūḍlu in the hobli of T. Narsipur, on the *balipīṭha* in the temple of Agastyēśvara.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

- West face—1. ஸ்ரீ ஸ்ரீ திருவகத்தீஸ்வர மூடையார்  
 South face—2. சயச் சாமர்தன் கங்க மண்டலபிள்ளையார்  
 East face—3. ன விரகலிஹ பிள்ளை ஷெண்ணாயக்கர்  
 North face—4. செய்வித்த ஸ்ரீபிரகரவஸ்து

At the same temple on the pedestal of the sacred bull in the temple of Agastyēśvara.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

- West face—1. ஸ்ரீ ஸ்ரீ விரகலிஹ ஷெவன் பூமிவிபாகம் பண்ணி அருளா  
 கற்க திருவகத்தீஸ்வரமூடையார் சயச் சாமர்தன் கங்கமண்டலப் பிள்ளையார் விரகலிஹப்  
 பிள்ளை ஷெண்ணாயக்கர் செய்வித்த வர ஷஹ தெவரும் வர ஷஹதெவர் மண்டபமும்.

At the village Talakād, on a slab in the southern wall of the Maralēśvara Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. வைஜ்ரதிஸ்ரமுடையர் கொயிலில் ஷ்ரானுபதி
2. ஸ்ரமுந் கழுதி அபர பகஷத்துச் சதுஷ்ரியும்
3. ண்டி இன்னுயனுக்கு ஸித்தாயம் கட்டுக் குத்திகை மண்
4. பூவார்க்குவும் இப்படியைக்குமி-பத்து இதுக்கு எப்பெ
5. ன ஆத மண்ணனுக்கு இப்படிக்கு வைஜ பெபு
6. ப் படிக்கு நான் யொவனாராயணன் எழுத்து

At the village Yereyûr in the hobli of Yelandur, on a stone lying in the middle of the village.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஷ்ரவீ ஸ்ரீ மது ஷ்ரவீண்டெ
2. ஸ்ரவ ர ச்ரீ ஷ்ரவமல்ல நீலநிரிபுவராஜீ ஷ்ர
3. ர ஸிஷ்டலொகாஸ்ரீய ஷ்ர ஷ்ரவ
4. வல்லாளுஷ்வ பூஷ்னி ராஜ்ய உ
5. உத்த ரொத்தரம ஷ்ர ஷ்ரம் துஷ்ட நி
6. ஷ்ர ஷ்ரம் ஸ்ர ஷ்ர பரிபாலித்து செனை ?
7. நீற்க முடிக்கொண்ட சேரமுண்டலத்து
8. கங்கை கொண்ட சேரமுனராட்டு பதிநா
9. ட்டு மரையூர் உத்தம சேரமு நல்லூர் ர
10. ஸ்ரவதஸரத்து வல்லாளியூர் மெ
11. மப்பித்தார் வல்லாளு ஷ்வ வல்லா
12. ஷ்ர ஷ்வர்க்காக இத்திருப்பணி கைக்கொண்
13. டு செலுத்தக்கடவார் கந்தையாரணர்





**LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED  
ACCORDING TO DYNASTIES AND DATES.**

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
80	1	12th regnal year: Kārtika Full Moon C. 567.	GANGA. [Avinīta]. Konganyadhirāja.
188	67	6th regnal year: Kārtika māsa: Vibhava Samvatsara C. 908.	Satyavākya Permānaḍi.
204	83	51st regnal year: Krodhana Mār. śu 7, Bri. 16th November 1265, Monday (week day irregu- lar).	SĀNTALIGE CHIEF. Bommarasa son of Bīrarasa of Hosagunda.
210	90	Ś 1189 Prabhava Jyēshṭha śu 5, Gu. April 30, 1267 ?.	VĀṆE CHIEF. Vīra Kumāra Sōyidēvarasa
211	91	Ś 1216 Vijaya Śrāva. śu 5, Bri. Thursday, July 1293.	Immaḍi Sōyidēva
212	92	Ś 1182 Siddhārthi Chaitra śu 15, Monday, Uttarāyana-Sankrānti Śiva yōga—Monday, March 10, 1259 A.D.	NIDUGAL CHŌLAS. Irungona Chōla
216	93	Do ....	Do

## ARRANGED ACCORDING TO DYNASTIES AND DATES.

## Contents and Remarks

Records the grant by the king of some lands and a house in Pulliūr in the division of Korikunda for a Jaina temple of the Yāvanika Sangha, set up by the mother of the Pallava King Simhavishṇu. The engraver is named Perera son of ḷampaṭuva of Kuvalāla. The contemporaneity of the Pallava King Simhavishṇu and the Ganga King Avīnita furnished by the inscription is of importance for Ganga chronology.

Records the grant of some lands to Eṛeyangēśvara by Eṛeyamma for whitewashing (sunṇa) and plastering (sothe). The lands are said to have been purchased from Srikanṭha-bhaṭṭār. The composer is named Lakuliśvara-bhaṭṭār.

Viragal giving the exploits of Mācheyanāyaka of Hedase in defending the fort of Bhārangi.

Viragal describing a battle in which Mahāpradhāna Mūkarasa is said to have taken part and his *māva* Tayalapa of Keppage is said to have fought and died. Mahāmaṇḍa-ḷēśvara Viradēva with Gōpaya and Chaṭeya as also Sōyidēvarasa and Bommarasa are referred to in the record.

Records a grant of lands in Choraveyadase by the Mahāpradhāna Śāntarasa's son (not named) encamped in Kammāranabayalu under the orders of the King to Brahmins.

Gift of some lands for the God Sōmanātha of Mangalavāḍa by Śivayōgi Kāreyadēva with the approval of Kumāra Perumāḷadēva and the king into the hands of Mādajiya, etc., the sthānapatis of the temple.

Gift of some lands for the God Noṇambēśvara of Voṛevur by the same donor as above.

## List of Inscriptions published in the Report.

Page in the Report	Inscription number in the Report	Date	Ruler
			HOYSALAS.
166	38	Ś 1044 Plava Mār. śu 5, Sō.= November 16, 1121 A. D. Wednesday. ?	Kulöttungachōla Bhujabala Viraganga Hoysaḷadēva (Vishṇu- vardhana).
91	2	Chālukya Vikrama-kāla Parīdhāvi Jyēsthā 30 Sō=June 15, 1132 A. D. Wednesday. ?	Vishṇuvardhana.
168	39	.....	[Vishṇuvardhana ?.]
102	10	Ś 1076 Śrī mukha sam. Uttarāyana sankramaṇa (December 25, 1153 A. D.).	Narasimha I
170	41	Ś 1089 Sarvajit (1167 A. D.) ....	Do
110	14	Ś 1093 Khara Śrāv. śu 5 Bu (July 9, 1171, Friday ?)	Do
165	37	Jaya Kār śu 8 Sō. (4th November 1174 ?).	.....
170	42	C. 1175.	Ballāḷa II
193	72	Ś 1112 Sādhāraṇa vai. śu 5, Bri. (April 11, 1190 A. D.).	Do
177	51	Vaiś. śu ....	Vira Ballāḷadēvar ....
98	5	.....	Vira Ballāḷa dēva ....
192	71	Nala (1196 A.D.) ....	Ballāḷa II ....
172	43	Ś 1144, Chitrabhānu Bhā śu 2 Bu=10th August 1222 A.D.	Narasimha II ....

arranged according to dynasties and dates.—*contd.*

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### Contents and Remarks

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Gift of some lands at Chandavanahalli and Kumārabīḍu in Maisenāḍ by Mahāpradhāna Daṇḍanāyaka Gangapayya for a basadi built at Hādaravāgil in memory of Sōvanadaṇḍanāyaka.

Grants of lands by Mahāsāmanta Chōlayya, son of Benavayya to Śiva temples at Bānavura, Soralamāvu, Henneyagere and Kittanakere. The Chālukya King Bhūlōkamalla Sōmēśvara is named at the beginning of the grant to show his overlordship.

Praise of Jinaśāsana and the titles of the Hoysala king are given in this fragmentary record.

Grant of the village Nāgarahāl after obtaining the same from the king by Māchadaṇḍādhiśa, disciple of the Jaina teacher Śrīpāla-traividya for the basadi of Ādidēva. The spiritual descent of Śrīpālatraividya is given.

Viragal record mentions mahāpradhāna sarvādhikāri-daṇḍanāyaka Biṭṭimayya.

Grant of some lands by Halamāreyanāyaka for the god Mārēśvara to the priest Chāmajīya.

Records the grant of a koḍagi by Mahāpradhāna Biṭṭiyagāvunḍa as Gaunḍukoḍage.

Grant of the remission of certain taxes on the dēvadāna lands of Kengūru Māra-vaṅgala by certain prabhu-gavunḍas of Maisunāḍ including Hoysala-gaunḍa of Maisūr for the God Bembēśvara of Kumāranabīḍu. The grant was made in the presence of Daṇḍanāyaka Biṭṭimayya.

Fragmentary: merely gives the praise of Jinaśāsana.

Fragmentary: mentions a grant by Tagaḍur prabhu-gāvunḍas.

Viragal: describing the heroism of a warrior named Kaṇṇayanāyaka.

Grant of Vallāḷusvāmyam of the village Maraiyūr by the king.

Records the construction of a temple by Viragāvunḍa of the village Elachigere in Kāranāḍ.

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## List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
169	40	Ś 1145 Svabhānu=1223 A.D. ....	Narasimha II ....
109	13	Tāraṇa Mār śu 13 Sō—25th Nov- ember 1224 Monday.	Do ....
177	52	Ś 1181 Kālayukta Māgha ba 14 Bri—23rd January 1259 Thursday.	Narasimha III ....
181	55	.....	Nārasimha dēvan (Narasimha III ?).
181	54	(Narasimha III ?) ....	..... VIJAYANAGAR KINGS.
183	59	Ś 1288 Parābhava phāl ba 10—24th February 1367.	Bukaṇḍeyar (Bukka I) ....
190	68	.....	. ....
194	73	Ś 1302 Raudri Māgha śu 11 Sō Rōhiṇi—January 7, 1381.	Vīra Haryappaḍeyar (Hari- hara II). BELŪR CHIEFS.
118	27	Ś 1696 Jaya phāl śu 15—17th March 1775 A.D. ....	Kishṇappa Nāyaka, son of Venkaṭādri Nāyaka. HARATI CHIEFS.
219	94	Ś 1622 Vikrama Mār śu 6 Gu=5th December 1700 A.D.	Mummaḍi Hoṭṭeṇṇa Nāyaka. KEḶADI CHIEFS.
208	86	Ś 1542 Siddhārthi Vai śu 15 Ā. =18th April (1619 A.D.)	Venkaṭappa Nāyaka ....

arranged according to dynasties and dates—*contd.*

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### Contents and Remarks

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Vīragal : describes the exploits of a warrior named Dēpayaya-nāyaka of Komārana-bīdu during the invasion? (bavaṇe) of the mahāprachaṇḍa-daṇḍanāyaka Bilavoḷadaṇ-nāyaka.

Vīragal : siege of Yeleganūr in a war between Nārasingadēva and the king of Magara.

Records the gift of the village Gegganahāl (now called Degganahalli), a hamlet, to the mahājanas of Nibbayal.

Records the setting up of the Bull-God in a maṇṭapa in the temple of Agastyēśvara at Tirumakūḍalu by Vīra Narasimhapillai-daṇṇāyakkar.

Construction of a balipīṭham in the above temple of Agattisvaramuḍaiyār by Vīra Narasimhapillai-daṇṇāyakkar.

The record is incomplete. The names of the king and mahāpradhāna Basavadaṇṇāyaka and an officer (adhikāri) Rāghavadēvarasa are given.

The name of Mādhava as a devotee of Vaidyalinga is inscribed on a wall in the Vaidyēśvara temple at Talkāḍ. It probably denotes Mādhava-mantrin, minister of Prince Mārāpa.

Registers a grant by the mahājanas of Upēndrapura *alias* Maddūr for certain services in the Dēśinātha temple at Maddūr including the recitation of the Vēdas and Tiru-pāṭṭu.

Registers the gift of the village Hulugaḷale to the asectic Rāmānuja Parakālasvāmi, disciple of Vēdānta Parakāla-svāmi (of the Parakāla Matt at Mysore) who is called asmad-asādhārāna-svāmi by the donor. The grant was made on the bank of the Kalyāṇi at Mēlugoṭe or Yādavagiri-kshētra.

Incomplete. Gives the titles and genealogy of the chief.

Records the renovation of the temple of Rāmēśvara at Varadāmūla-tīrtha by the chief.

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## List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
203	82	Ś 1596 Pramādi Nija Bhādra śu 15=16th September (1673).	Chennammāji, Queen of Sōmaśekhara Nāyaka.  YELAHANKA CHIEF.
223	100	.....	Immaḍi Hiri Kempaya Gauḍa  CHIEFS (Miscellaneous).
109	12	.....	Dunandiru Raghupati-rāja Voḍeyar.
174	46	Ś 1465 Śōbhakrit Nija Śrāv śu 10—(9th August 1543).	Vīra Dēvarāja Voḍeyar ....  MYSORE KINGS.
113	15	Virōdhi Jyēsthā ba 1—(24th June 1709 ?).	Kaṇṭhīrava Narasarāja Vaḍeyar.
115	16	Chitrabhānu Mār śu. 14—30th November 1762.	Kṛishṇarāja Vaḍeyar II ....
123	18	Śōbharkrit Bhā ba. 5—15th Sep- tember 1783.	Tippu Sultan ....
125	19	Prajōtpatti Vaiś. ba. 15 Sō—20th May 1811.	Kṛishṇarāja Vaḍeyar III ....
128	20	Yuva Pushya ba. 11—25th Janu- ary 1816.	Do ....
159	27	Ś 1738 Kali 4917 Dhātu Mār ba. 10—Saturday the 14th Decem- ber 1816.	Do ....
163	35	Ś 1738—1816 ....	Do ....

arranged according to dynasties and dates—*contd.*

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### Contents and Remarks

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Records the grant of some land for the construction of a building for the Rāmājī-kūṭada-maṭha at Kōṭipura, at present known as the Lōkāchārya Maṭha at Sāgar.

Records the construction of a Basavana-maṭṭapa (at Huli-yūrdurga) by Śringāramma of the Paṭṭada nāṭakaśāle.

Records the paving of the yard near the dhvaja-stambha in the Kēśava temple at Bēlūr under the orders of the chief.

Registers the grant of the village Kimihaḷli in Tagaḍūr-sthala as *umbali* to the priest Kereya Nanjayadēvaru of Tagaḍūr. The signature of the chief is given as Sōmēśvara.

A nirūp of the king addressed to Mēlukōṭe Chāmaiya directing that the *taniān* of Rāmānuja-dayāpātram should continue to be used in Melkōṭe and elsewhere during the recitation of prabhandhams in temples.

A nirūp addressed by the King to Haidar Ali Khāna Bahadur directing that impediments in the realisation by the Parakāla Matt of the revenues of the village Attāṇi, Navalūr and Mungipaṭṭi granted by the King's mother should be removed and that Vēdānta Parakālasvāmi, the guru of the Matt should be enabled to use the revenues for samārādhana, etc., in the Matt.

A nirūp directing the use of both the taniyans Rāmānujadayāpātra and Śrīśaila-dayāpātra at Mēlugōṭe temple.

A nirūp recording an order of the King that certain honours in all the Viṣṇu temples within the State including modal-tīrtha should be offered to the rāja-guru Ghaṇṭāvatāra Parakālasvāmi and his representatives.

Nirūp granting exemption to the Parakālasvāmi Matt from the payment of customs dues on bags of rice brought from Hula-gaḷale.

Records the gift by the King of a jewelled cradle for dōḷōtsava of the Gods Haya-grīva and Lakṣmī-Nārāyaṇa in the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a jewelled śaṭhaḡōpa by the King to the Matt of Ghaṇṭāvatāra Parakāla.

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## List of inscriptions published in the report,

Page in the Report	Inscription number in the Report	Date	Ruler
133	22	Ś 1738 Dhātu Māgha śu, 10 Sō—27th January 1817.	Kṛishṇarāja Vaḍeyar III ....
129	21	Īśvara Kār śu. 15 Bhā.—23rd November 1817.	Do ....
147	23	Ś 1740 Bahudhānya Pushya ba. 10 Gu.—21st January 1819.	Kṛishṇarāja Vaḍeyar III ....
152	24	Vikrama Mār. śu. 15—19th December 1820.	Do ....
154	25	Pārthiva Phāl. śu. 1 Gu.—9th March 1826.	Do ....
156	26	Vikriti Bhādra. śu. 7 Bu.—25th August 1830.	Do ....
160	28	.....	Do ....
161	29	.....	Do ....
163	34	.....	Do ....
198	79	Saumya Jyēsh. ba. 8—14th June 1849.	Do ....
163	33	.....	Chāmarāja Vaḍeyar IX, son of Kṛishṇarāja Vaḍeyar III.

arranged according to dynasties and dates.—*contd.*

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### Contents and Remarks

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Nirūp recording the gift by the King of the villages Chinmali, Doḍegaḍḍanakoppalu, etc., to Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the parama-guru of Maisūra-samasthāna for the tadyārādhana and the worship of the Gods Hayagrīva and Lakshmī-nārāyaṇa in his Matt.

Nirūp recording the gift by the above King to the above Guru of certain villages Būkahali, etc., for services of the Gods Hayagrīva and Lakshmīnārāyaṇa in his Matt.

Nirūp recording annual grant by the same King to the same Guru Brahmatantra Ghaṇṭāvatāra Parakālasvāmi of the sum of 12,600 varahas for the services of the Gods Hayagrīva and Lakshmīnārāyaṇa in the Matt and for feeding Brahmans.

Nirūp recording the grant of the villages Attāṇi, etc., in Andūra-sthala in place of the previous money grant to the Guru Vēdānta Parakālasvāmi for the expenses of feeding the Brahmans, *Chāturmasya-sankalpa*, tiru-nakshatra of Śrīnivāsa Parakālasvāmi, and worship of Vēdāntāchārya at Ālvār Tirunagari (Tinneveli District).

Grant of exemption from customs dues made to the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi for articles like rice, ghee, etc., purchased for the Matt.

Nirūp recording an annual money grant for the feeding of Brahmans at the Tirupati Hill conducted by the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a golden cradle to the Parakālasvāmi Matt (Hayagrīva-sannidhi) by Kṛishṇavilāsada Ammaṇṇiyavaru (Queen of Kṛishṇarāja Voḍeyar III).

Records the gift of a golden cup to Śrīnivāsa Brahmatantra Parakālasvāmi by the king.

Records the gift of a silver tripod for the above Matt (Hayagrīva-sannidhi) by the king.

Grant by the king of some land to Venkaṭaiya for the building of a temple and establishment of an agrahāra, Rāmānuja-kūṭam, etc., near Changūr in Haradanahalli hobali.

Records a gift by the Queen named Vāṇivilāsa Mahārāṇiyavaru of a golden cup to Kṛishṇa Brahmatantra Parakālasvāmi on the occasion of her getting *chakrāṅkana*.

## List of inscriptions published in the report,

Page in the Report	Inscription number in the Report	Date			R uler
Gurus of the Parakālasvāmi Matt					
161	30	No date	....	...	Kṛishṇa Brahmatantra Para- kālasvāmi.
162	31	Do	....		Do ....
162	32	Do	....	...	Do ....

The rest of the records do not refer

arranged according to dynasties and dates.—*concl'd.*

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### Contents and Remarks .

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(Not included in the above records).

Records the gift of a golden cup for the services of the God Hayagrīva-sannidhi (in his matt).

Records the gift of a golden cup to the Guru by his disciple, the mother of Kāntaiyarasu on her completing the age of sixty.

Records the gift of a golden cup to the Guru by Kāntaiyarasu on the above occasion.

to any specific dynasties.

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## APPENDIX 'A'.

## CONSERVATION OF MONUMENTS.

*During the year 1937-38.**(Based on the Annual Report of the Government Architect, Bangalore.)*

About 32 monuments were inspected during the year under Report.

Inspection reports from the Revenue Sub-Division Officers were not received regularly in spite of repeated requests. It is very necessary to impress upon the local officers that they should take personal interest in the up-keep of these relics of ancient art and see that they are protected against damage and decay.

**Inspection Reports.**

The renovation work of Sri Chennakēśava temple at Bēlūr was completed according to the programme originally sanctioned. Government ordered that the renovation of the subsidiary temples in the enclosure might be carried out. These are being attended to.

**Renovation.**

Proposals for the renovation of Śrī Raṅganāthasvāmi temple at Seringapatam were received and recommendations as to how it could be done were forwarded to the local officers concerned.

No fresh monuments were declared protected during the year.

With regard to the reclassification of Ancient Monuments, the Committee appointed to go into the question could not meet during 1936-37 as already reported.

**Classification of Ancient Monuments.** The Committee, however, met during the year under report and definite recommendations on the points raised were forwarded to Government.

The following is the statement of expenditure incurred during the year for the maintenance and repair of Ancient Monuments in the State.

**Expenditure on Conservation.**


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**STATEMENT SHOWING THE EXPENDITURE INCURRED FOR THE  
REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN  
THE STATE DURING THE YEAR 1937-38.**

		Amount spent		
		Rs.	a.	p.
<b>MYSORE DISTRICT.</b>				
Seringapatam	... Śrī Raṅganāthasvāmi temple	... 850	0	0
	Gumbaz	... 1,032	0	0
Mēlkōṭe	... Śrī Nārāyaṇasvāmi temple	... 1,208	0	0
Nanjangud	... Śrī Śrīkaṇṭhēśvara temple	... 2,902	0	0
Talkāḍ	... Śrī Vaidyēśvara temple and other temples at the place (Special repairs done for the Pañchaliṅga jātra.)	... 7,000	0	0
<b>MANDYA DISTRICT.</b>				
Nāgamangala	... Saumya Kēśava temple	... 86	0	0
Hasaḥoḷalu	... Lakshmī-Nārāyaṇa temple	... 3,844	9	7
<b>HASSAN DISTRICT.</b>				
Hārṇaḥalli	... Sōmēśvara temple	... 498	0	0
Śravaṇabelgoḷa	... Akkana Basti	... 1,484	0	0
	Chandragupta Basti	... 1,140	0	0
	Śāntīśvara Basti	... 110	0	0
	Jain Mutt	... 12	0	0
Nuggiḥalli	... Lakshmīnarasimha temple	... 3,402	0	0
Jāvagal	... Lakshmīnarasimhasvāmi temple	... 550	0	0
Bēlūr	... Śrī Chennakēśava temple	... 851	0	0
		19,900	0	0
		2,400	0	0
Haḷebīḍ	... Temples and Basti	... 5,230	0	0
Shānti	... Yōgānarasimha Temple	... 195	11	4
<b>KOLAR DISTRICT.</b>				
Ālambgiri	... Śrī Venkaṭaramaṇasvāmi	... 1,080	0	0
Kuruḍumale	... Śrī Vināyaka temple	... 166	0	0
<b>SHIMOGA DISTRICT.</b>				
Belgāvi	... Temples	... 48	0	0
Ikkēri	... Aghōrēśvara temple	... 431	0	0
Nagar	... Dēvagangā Ponds	... 84	0	0
<b>CHITALDRUG DISTRICT.</b>				
Challakere	... Monuments in the Taluk	... 170	0	0
Moḷakālmūru	... Aśōka's Inscriptions	... 45	6	0
Heggere	... Jain Basti	... 20	0	0



**MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF  
ARCHÆOLOGY AND HIS ASSISTANTS**

*During the year 1937-38.*

(Asterisk denotes Protected Monuments.)

**MYSORE DISTRICT.**

<i>Place.</i>		<i>Monuments, etc.</i>
Mysore	...	... Jaganmohan Palace
Seringapatam	...	... Pūṛṇiah's Bungalow
Yelandūr	...	... Varāhasvāmi temple
		... *Gaurīśvara temple
Biligiri Hills	...	... Raṅganātha temple
Agara	...	... Narasimha temple
		... Durgā temple
		... Rāmēśvara temple
Maddūr	...	... Chakrapāṇi temple
		... Old Dēśēśvara temple
Mūgūr	...	... Dēśēśvara temple
		... Tripurāmbā temple
		... Nārāyaṇasvāmi temple
		... Jain temples
T-Narsipur	...	... Mūlathānēśvara temple
		... Guñjā-Narasimha temple
Ālagōḍu	...	... Siddhēśvara temple
		... Chennigarāya temple
Tirumakūḍlu	...	... Agastyēśvara temple
		... Vyāsarāya mutt and old sculptures
Talkāḍ	...	... Kīrtinārāyaṇa temple
Māliṅgi	...	... Janārdana temple
		... Mahāliṅga temple
		... Mallikārjuna temple
Vijāpur	...	... Arkēśvara temple
Śivasamudram	...	... Sōmēśvara temple
		... Raṅganātha temple
Malavaḷli	...	... Śārṅgapāṇi temple
Mārehaḷli	...	... Lakshmīnarasimha temple
		... Amṛitēśvara temple
Mēkedāṭ	...	... Śiva temple
Kabbāḷ	...	... Hill Fort, etc.
		... Kōṭēśvara temple
		... Bhīmēśvara temple
		... Kabbāḷammā temple
Kāṅkāṇhaḷli	...	... Raṅganātha temple
Moḷagālu	...	... Mahadēvēśvara temple

## TUMKUR DISTRICT.

Pāvagaḍa	...	...	Hill Fort, etc. Īśvara temple Masjid
Niḍugal	...	...	Hill Fort, etc. Sārvāḍēśvara temple Kālamā temple Kāśi Īśvara temple Hanumān temple Mirza Hussain Vali Darga Śrī Rāma temple Īśvara temple Virabhadra Shrine Pārśvanātha Basti Durgā Shrine Ādinārāyaṇa Shrine Tippe Rudra temple Lakshmīnarasimha temple Nagarēśvara temple Sōmēśvara temple Ruined Masjid Mahishāsūramardīnī Shrine Ruined Bhairava Shrine Chennakēśava temple Īśvara temple (another) Palace of Pāllegārs Kālahastīśa temple Nandi temple
Miḍigēṣi	...	...	Hill Fort, etc. *Veṅkaṭaramaṇa temple Old Palace site Masjid Āṇjanēva temple *Mallēśvara temple
Koraṭigere	...	...	Hill Fort, etc. Gavi Timmaiya's cave temple Gaṅgādharaēśvara temple
Kuṇigal	...	...	Gaṇēśa temple Narasimha temple Padmēśvara temple Śivarāmēśvara temple Sculptures on watergates Sōmēśvaratemple
Huliyūrdurga	...	...	Hill Fort, etc. Gōpālākṛiṣṇa temple Jyōtīrṇayēśvara temple

## HASSAN DISTRICT.

Śravaṇabelgoḷa	...	...	*Monuments on the Doḍḍabeṭṭa and Chikkabeṭṭa
Jinanāthapura	...	...	*Śāntinātha Basti
			Minor Bastis

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## APPENDIX ' B '.

List of Photographs taken during the year 1937-38.

Serial No.	Size	Description	View	Village	District
1	12"×10" ...	Jaganmohan Palace Chitraśālā.	Santānāmbuja ...	Mysore ...	Mysore
2	Do ...	Do ...	South-west wall ...	Do ...	do
3	Do ...	Do ...	South-east wall ...	Do ...	do
4	Do ...	Do ...	North-east wall ...	Do ...	do
5	Do ...	Do ...	North-west wall ...	Do ...	do
6	Do ...	Do ...	Dasara procession of Krishnarāja Wodeyar III.	Do ...	do
7	Do ...	Do ...	Keddah operations ...	Do ...	do
8	Do ...	Do ...	South wall ...	Do ...	do
9	Do ...	Do ...	North wall ...	Do ...	do
10	Do ...	Do ...	Vamśāvatarāṇa-Vaibhava	Do ...	do
11	Do ...	Do ...	Vasantōtsava ...	Do ...	do
12—15	Do ...	Do ...	Portraits of historical personages—groups.	Do ...	do
16—22	6½"×4½" ...	Do ...	Portraits of historical personages—Individuals	Do ...	do
23	Do ...	Dewan Pūrṇiah's Bungalow.	North-west view ...	Seringa- patam.	Mandya
24	Do ...	Do ...	South-west view ...	Do ...	do
25	Do ...	Do ...	View of sōpāna with the Kāvērī river.	Do ...	do
26	Do ...	Garrison Cemetery ...	View from east ...	Do ...	do
27	8½"×6½" ...	Hill	View from a distance ...	Pāvagaḍa	Tumkur
28	Do ...	Do ...	View from fort wall ...	Do ...	do
29	6½"×4½" ...	Do ...	View of Niḍugaldurga ...	Do ...	do
30	Do ...	Do ...	View of Kammandurga...	Do ...	do
31	Do ...	Do ...	View of Pāvagaḍa town.	Do ...	do
32	8½"×6½" ...	Niḍugal durga	View from a distance ...	Niḍugal	do
33	Do ...	Do ...	Nearer view ...	Do ...	do
34	Do ...	Sōmēśvara temple	Doorway ...	Do ...	do
35	6½"×4½" ...	Niḍugal durga	View of the town from hill.	Do ...	do
36	Do ...	Do ...	Huge cannon ...	Do ...	do
37	Do ...	Do ...	Front view of Palace ...	Do ...	do
38	Do ...	Do ...	Virabhadra ...	Do ...	do
39	Do ...	Do ...	Bull maṇṭap on the top	Do ...	do
40	Do ...	Do ...	Nārāyaṇā ...	Do ...	do
41	Do ...	Do ...	Annapūrṇā ...	Do ...	do
42	Do ...	Do ...	Gateway ...	Do ...	do
43	6½"×4½" ...	Midigesi Hill	View of the building on the top.	Midigesi	do
44	Do ...	Do ...	View of the Masjid ...	Do ...	do
45—47	Do ...	Do ...	Rock-cut doorway ...	Do ...	do
48	Do ...	Do ...	View of Rampart ...	Do ...	do
49	Do ...	Koratigere Hill	View from near ...	Koratigere.	do
50	Do ...	Do ...	View from a distance ...	Do ...	do
51	Do ...	Do ...	Viraraguḍi ...	Do ...	do
52	Do ...	Venkataramaṇasvāmi temple.	Garuḍa ...	Kuṇigal ...	do

APPENDIX 'B'.—*contd.*

Serial No.	Size	Description	View	Village	District
53	6½" × 4¾"	Īśvara temple ...	South-east ...	Kuṇigal ...	Tumkur
54	Do ...	Durgā temple ...	Mahishāsuramardini ...	Do ...	do
55	Do ...	Sōmēśvara temple ...	Sarasvatī ...	Do ...	do
56	Do ...	Do ...	Pārvatī ...	Do ...	do
57	8½" × 6½"	Do ...	Mahishāsuramardini ...	Do ...	do
58—59	Do ...	Īśvara temple ...	North-east view of Gaṇḍa-bhērūṇḍa image.	Do ...	do
60	6½" × 4¾"	Huliyūrdurga ...	View from north-west ...	Huliyūrdurga.	do
61	Do ...	Do ...	View from north-east ...	Do ...	do
62	8½" × 6½"	Hariharēśvara temple.	Ground plan ...	Harihar ...	Chitaldrug
63	Do ...	Stone inscription of Vishṇuvardhana.	...	Halebid ...	Hassan
64	Do ...	Stone inscription of Perumāl Daṇāyaka, front.	...	Narasa-mangala.	Mysore
65	Do ...	Stone inscription of Perumāl Daṇāyaka, back.	...	Do ...	do
66	Do ...	Pāṇḍya Coins ...	...	...	...
67	Do ...	Specimen page of the "Memoirs of Hyder Ally" by Peixoto.	...	...	...
68	6½" × 4¾"	Īśvara temple ...	Figure on Dīpastambha.	Ummattur...	Mysore
69	8½" × 6½"	Gaurīśankara temple.	North view of Mahādvāra.	Yelandūr ...	do
70	Do ...	Lakshmīvarāha temple.	Lakshmīvarāhasvāmi ...	Do ...	do
71	Do ...	Bilgīrirangan hills ...	View of the precipice ...	Do ...	do
72	Do ...	Do ...	Another view do ...	Do ...	do
73	6½" × 4¾"	Do ...	Doḍḍasampige-mara view.	Do ...	do
74	Do ...	Do ...	Doḍḍasampige-mara view. (another).	Do ...	do
75	Do ...	Do ...	A group of Todas (full figure).	Do ...	do
76	Do ...	Do ...	A group of Todas (busts).	Do ...	do
77	Do ...	Do ...	View of Biligiri Hills (from midway).	Do ...	do
78	8½" × 6½"	Do ...	Do (from a distance)...	Do ...	do
79	6½" × 4¾"	Dēśēśvara temple ...	Bull maṇṭapa ...	Maddūr ...	do
80	8½" × 6½"	Narasimha temple ...	Narasimha ...	Agara ...	do
81	Do ...	Do ...	North-west view ...	Do ...	do
82	Do ...	Do ...	North-east view ...	Do ...	do
83	Do ...	Durgā temple ...	Durgā ...	Do ...	do
84	Do ...	Dēśēśvara temple ...	Kālabhairava ...	Mūgūr ...	do
85	6½" × 4¾"	Do ...	Sugar cane mill of granite.	Do ...	do
86	Do ...	Agastyēśvara temple.	Dancing Viṣṇu ...	Tirumakūḍlu	do
87	Do ...	Do ...	Subrahmaṇya ...	Do ...	do
88	Do ...	Do ...	Dakṣiṇāmūrti ...	Do ...	do
89	8½" × 6½"	Do ...	Lady with a fiddle ...	Do ...	do
90	Do ...	Do ...	Lady dancing ...	Do ...	do
91	12" × 10"	...	View of Kāvērī and Kapinī rivers with Tirumakūḍlu.	Do ...	do

## APPENDIX 'B'.—concl'd.

Serial No.	Size	Description	View	Village	District
92	6½" × 4¾"	Kēśava temple	Kēśava	Ālagodu	Mysore
93	12" × 10"	Kirtinārāyaṇa temple.	Kirtinārāyaṇa	Talakāḍ	do
94	8½" × 6½"	Do	Metallic image	Do	do
95	6½" × 4¾"	Janārdana temple	North-east view	Mālingi	do
96	Do	Do	Janārdana	Do	do
97	12" × 10"	Raṅganātha temple	Raṅganātha	Śivasamudra	do
98	10" × 8"	Do	South-east view	Do	do
99	6½" × 4¾"	Sōmēśvara temple	South-west view of Goddess' shrine.	Do	do
100	Do	Do	Gaṇēśa in navaraṅga	Do	do
101	Do	Do	Bālasubrahmaṇya	Do	do
102	12" × 10"	...	View of Gaganachukki falls, from east.	Do	do
103	Do	...	View of generating house and valley.	Do	do
104	10" × 8"	Narasimha temple	Narasimha	Mārehaḷli	do
105	6½" × 4¾"	Do	Side view of Garbhagriha.	Do	do
106	10" × 8"	Śārṅgapāṇi temple	Śārṅgapāṇi	Malavalli	do
107	6½" × 4¾"	Kabbāḷ durga	View from Sātanūr	Kabbāḷ	do
108—112	8½" × 6½"	...	View of Kāvēri river—Mēkēdātu.	...	do
113	Do	...	Do	...	do
114	Do	...	View of Saṅgama with Saṅgamēśvara temple.	...	do
115—116	Do	...	Views of Kabbāḷdurga	Kabbāḷdurga.	do
117	6½" × 4¾"	Bhīmēśvara temple	North-east view	Do	do
118	Do	...	Fort wall and granery	Do	do
119	8½" × 6½"	Kāśivīśvēśvara temple.	Ground plan and elevation (drawing).	Būdūr	do
120	10" × 8"	Gōmaṭa	Front view	Śravaṇabel-goḷa.	Hāssan
121	Do	Do	Back view	Do	do

## APPENDIX 'C'.

List of Drawings prepared during the year 1937-38.

- |                  |     |                          |     |                               |
|------------------|-----|--------------------------|-----|-------------------------------|
| 1. Narasamaṅgala | ... | Rāmēśvara temple         | ... | Ground plan.                  |
| 2. Ālūr          | ... | Arkēśvara temple         | ... | Do                            |
| 3. Rāghavāpura   | ... | Lakshmi-Nārāyaṇa temple  | ... | Do                            |
| 4. Harihar       | ... | Hariharēśvara temple     | ... | Do                            |
| 5. Tirumakūḍlu   | ... | Agastyēśvara temple      | ... | Sketch of Agastyēśvara līṅga. |
| 6. Pāvagaḍa      | ... | Hill fort                | ... | Guide map.                    |
| 7. Niḍugal       | ... | Hill fort                | ... | Do                            |
| 8. Taḍimāliṅgi   | ... | Janārdana temple         | ... | Ground plan.                  |
| 9. Mārehaḷli     | ... | Lakshmi-Narasimha temple | ... | Do                            |

## APPENDIX 'D'—concl'd.

Sl. No.	Title of the book	Remarks
55	Catalogue of Coins in the Phayre Provincial Museum, 1909.	Purchased.
56	Bhawalpur State Treasury list ...	Do
57	'Sri Gomateswara' by G. P. Rajaratnam .	Presented by the author.
58	Epigraphia Indo-Moslemica, 1933-34 (Supplement.)	Received from the Manager of Publications, Delhi.
59	Epigraphia-Indica, Vol. XXIII, Part III, July 1935	Do do
60	Do Part IV, October 1935.	Do do
61	Srimad Bhagavata condensed in the poet's own words by Pandit A. M. Srinivasachar.	Purchased.
62	Memoirs of the Archæological Survey of India, No. 56, the Ananda Temple at Pagan by Charles Duroiselle.	Received from the Manager of Publications, Delhi.
63	Mysore University Calendar for the year 1936-37, Vol. II.	} Received from the Registrar, University of Mysore.
64	Mysore University Calendar for the year 1937-38, Vol. I.	
65	English-Kannada Dictionary, Part I, (A. to Billov)	} Received from the Chief Editor and Chairman, English-Kannada Dictionary Committee, Bangalore.
66	English-Kannada Dictionary, Part II, (Billy to Clout.)	
67	English-Kannada Dictionary, Part III, (Clove to Desk.)	
68	Studies in Chinese Art and some Indian influences by J. Hackin.	Received from the India Society, London.
69	The Annual Report of the Baroda Archæological Department for 1935-36.	Received from the Director of Archæology, Baroda.
70-71	The Annual Report of the Mysore Archæological Department for 1935-36.	Received from the Director of Archæology, Mysore.
72	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.	Received from the Local Secretary, A. I. O. C., Mysore.
73	Yogamakaranda by T. Krishnamacharya ...	Do
74	Mysore Mysiri by T. Srinivasarangachar ...	Do
75	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.	Received from the Registrar, University of Mysore.
76	Epigraphia Indica, Vol. XXIII, Part V, January 1936.	Received from the Manager of Publications, Delhi.
77	The Travancore Archæological Series, Vol. VIII, Text of Inscriptions.	Received from the Director of Archæology, Trivandrum.
78	Annual Bibliography of Indian Archæology, Vol. XI, for 1936.	Received from the Kern Institute, Leyden.
79	Ancient Times, A History of the early world by James Henry Breasted.	Purchased.

## APPENDIX ' E '

Expenditure on the Archæological Department, Mysore, during the year 1937-38.

				Rs.	a.	p.
I. Salaries—						
Director's Allowance (Rs. 50 per month)	...	...	...	600	0	0
Assistant to the Director (Rs. 200—20—300)	...	...	...	3,600	0	0
Architectural Assistant (Rs. 200—20—300 half)	...	...	...	1,800	0	0
Establishment	...	...	...	5,710	13	0
Watchman for excavation area, (allowance)	...	...	...	60	0	0
				<u>11,770</u>	<u>13</u>	<u>0</u>
II. Travelling Allowance	...	...	...	855	14	0
III. Office Expenses—						
(1) Contingencies	...	...	...	901	9	0
(2) Museum	..	...	...	99	15	0
(3) Printing charges	...	...	...	2,287	5	9
(4) Clothing to menials	...	...	...	42	11	0
(5) Furniture	...	...	...	61	0	0
(6) Photographs (for sale)	...	...	...	233	0	0
IV. Library	...	...	...	99	14	6
				<u>16,352</u>	<u>2</u>	<u>3</u>
Grand Total of I, II, III and IV	...	...	...	16,352	2	3
Add—Receipts remitted to the Treasury—						
(Being the sale proceeds of publications and photographs)	...	...	...	241	6	0
				<u>16,593</u>	<u>8</u>	<u>3</u>
Total	...	...	...	16,593	8	3





# ANNUAL REPORT FOR 1938.

## ERRATA.

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Plate V, 2				<i>read</i>	Bhairava, Nidugal, p. 8	„	Virabhadra, Nidugal, p. 6
Page	16	line	3	„	Pl. V, 4	„	Pl. VI, 3
„	31	„	18	„	Viragal	„	Viraga
„	34	„	29	„	Pl. XII, 2	„	Pl. XIII, 2
„	63	„	35	„	of	„	cf
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„	145	„	2	„	salutation	„	salvation
„	151	„	41	„	in	„	n
„	156	„	11	„	name	„	aame
„	160	„	22	„	inscription	„	incription
„	191	„	1	„	Mādhavamantrin	„	Mādhav amantrin
„	195	„	1	„	arecanut	„	arecaunt
„	205	„	38	„	Bommarasa	„	Bommarrsa
„	206	„	11	„	Arasave	„	Arasasave
„	208	„	6	„	river	„	rive
„	211	„	16	„	pierce	„	piece
„	220	„	11	„	chārya	„	hārya



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